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CAPT. HUGH GOOLD WEBB
P. C., P. G. R.

A HISTORY
OF THE
KNIGHTS OF PYTHIAS
AND ITS
BRANCHES AND AUXILIARY

TOGETHER WITH AN ACCOUNT OF THE ORIGIN OF
SECRET SOCIETIES, THE RISE AND FALL OF
CHIVALRY AND HISTORICAL CHAP-
TERS ON THE PYTHIAN RITUAL

BY

CAPT. HUGH GOOLD WEBB
P. C., P. G. R.

MEMBER OF CO. 40, 3rd REGIMENT, CALIFORNIA BRIGADE
U. R. K. P.

*"He that hath light in his own clear breast, may
Sit in the center of the night and enjoy bright day."*



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COL. J. O. ROYER

ASSISTANT QUARTERMASTER GENERAL
CALIFORNIA BRIGADE

WHO HAS DONE SO MUCH FOR THE ORDER
IN SOUTHERN CALIFORNIA

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PREFACE

Many go to the lodge room, see the work, and think it grand and impressive. But how many look behind the scenes? How many know, or even dream, that the inner recesses of the ritual tell us of scenes and events which take us back into the far distance of early, and even prehistoric times; how many have searched for these things? There are but very few among the members of our Order who have the knowledge of what the ritual contains, most of us have neither the time nor inclination to look up the matter; and it is for the instruction of such, that this little volume has been prepared; it is of importance that we should know of these things, as they will give us a greater comprehensive idea of the ritual, and will thus impress it more firmly upon our minds.

The author has been careful to consult none but recognized authorities on the several subjects treated, and the facts found therein may confidently be relied upon.

Chapters 5 and 6 on the Mysteries of Isis and Cabiri have been taken from a little book, published in 1872, long since out of print, and written by Past Supreme Chancellor James O. Weeks. Valuable help was obtained from the "Pythian History" of Past Supreme Representative William D. Kennedy. The thanks of the author are also due to the representa-

tives of the late General Carnahan, for the use of his "Pythian Knighthood," and to Major General Arthur J. Stobbard, Uniform Rank; Brother Charles F. S. Neal, Endowment Rank; Brother H. W. Belding, Dramatic Order of the Knights of Khorassan, and to Sister M. Josie Nelson, Supreme Mistress of Records and Correspondence of the Pytsian Sisters, for the very kind and valuable help each has given in their several departments.

H. G. WEBB.

Anaheim, Cal.

DECLARATION OF PRINCIPLES
OF THE
KNIGHTS OF PYTHIAS

Adopted by the Supreme Lodge, Knights of Pythias, at the adjourned session held at Cleveland, Ohio, August 16, 1877.

Recognizing the universality of human brotherhood, its organization is designed to embrace the world within its jurisdiction—intended solely and only to disseminate the principles of Friendship, Charity and Benevolence, nothing of a sectarian or political character is permitted within its portals. Toleration in religion, obedience to law, and loyalty to government, are its cardinal principles. Misfortune, misery, and death being written in fearful characters on the broad face of creation, our noble Order was instituted to uplift the fallen; to champion humanity; to be its guide and hope; its refuge, shelter, and defense; to soften down asperities of life; to subdue party spirit; and by the sweet and powerful attraction of the glorious trinity of Friendship, Charity and Benevolence, to bind in one harmonious brotherhood men of all classes, and all opinions. The brightest jewels which it garners are the tears of widows and orphans, and its imperative commands are to visit the homes where lacerated hearts are bleeding; to assuage the suffering of the

brother; bury the dead; care for the widow, and educate the orphan; to exercise charity toward the offenders; to construe words and deeds in their least unfavorable light—granting honesty of purpose and good intentions to others; and to protect the principles of Knighthood unto death. Its laws are reason and equity; its cardinal doctrines inspire purity of thought and light; its intention is “Peace on Earth and Good-Will Toward Men.”

OPENING ODE

God bless our Knightly band;
Firm may it ever stand,
Through storm and night:
When the wild tempests rave,
Ruler of wind and wave,
Do Thou our Order save,
By Thy great might.

For this our prayers ascend;
God bless, protect, defend,
God guard our rights;
Thou who art ever nigh,
Viewing with watchful eye,
To Thee aloud we cry,
God save the Knights.

INTRODUCTION

It is the hope of the Author, that all, after reading this little Manual, will be so interested in its subject matter, that they will investigate further and more fully into the Aims, Objects and History of the Order of which it treats. Should strangers happen to read the volume, for it is written for them, as much as for members, the Author feels they will be so far interested as to be induced to become members themselves.

Before proceeding with the work itself, there are two or three principles of which it will be beneficial to say a few words.

Defense of Secret Societies. There are many who object to secret societies, principally on account of their meetings being held by members only, and therefore are secret meetings. They argue, that if these societies are what is claimed for them, why restrict their meetings to membership? Speaking for the Order of the Knights of Pythias, and all kindred orders, we say, they are not in a strict sense secret societies, but rather **private** societies. It is true, their meetings are held only by members, and their business, conducted without the intrusion of the outside world, just as a business firm will conduct its business in its own private room. No one would think of calling the latter a secret society; the outside world knows nothing of what occurs in that room, but the results of that meeting

are known afterwards in the advertisements put forward, or, in the prices of goods, etc. It is the same with secret societies. We have no more secret than a firm of merchants; our laws and constitutions are published to the world; the objects of the Order are spread far and wide; its membership is known and proclaimed by the buttons and badges worn by its members and other insignia of the Order; and its places of meetings are well known land marks in all our cities and towns or wherever a lodge is located. The only secrets the Order possesses are—A private sign by which one member may recognize another and the needful ceremony of initiation; and to these all “Good men and true,” whose written application is accepted by ballot, are welcome to participate.

The second objection to Pythianism is in its name. Damon and Pythias were Greeks, living some four hundred years before Christianity was instituted, and are consequently called heathen and idolators. It is thought that a society calling itself after such men, and using them as its prototypes, its teaching must necessarily partake of paganism. In answer to this second objection we must remind our readers, that through all the ages of unenlightenment, there were always some men far in advance of the times in which they lived; men who were clean, pure, and conscientious; earnestly searching for light through the surrounding gloom; and who taught principles as pure and true as those of the Christianity of today. Of such men were our

two prototypes, Damon and Pythias, and their teacher and master, Pythagoras, the philosopher. On the lives of these men hang the lessons taught in the ritual of our Order.

Again: General Carnahan rightly says, "secret societies were the first great schools of the Arts and Sciences; and afterwards, the early Christian missionaries found their way into these countries (Europe) through the lodges of these fraternities, and under their care and protection the Gospel was preached and preserved."

Duties of Members. It is the first duty of every member to attend his lodge, and help in the business of the Order. So many forget this; the cause, perhaps, or rather the chief cause, is the lack of interest. This lack of interest is, in a large measure, due to the lack of knowledge, first, of the Order—what it is, whence it came, and what it is doing; and second, of the ritual, how it was made, why it was written, and the story of the allusions contained in it. Were this knowledge more fully known and understood, there could not fail to be created a more lively interest in the Order and its works, tending to make its members better Knights, and more faithful in the performance of their duties.

Purposes of the Manual. It is for this purpose that the Manual has been prepared; and the Author sincerely hopes that some, at least, will profit by it; and if even one member has, by its help, become

more actively alive to his duties, the Author's labor has not been in vain.

The Manual can be used to great advantage by those who are in need of subjects and materials for an evening's speech or address. Every part of Pythian History and of the Ritual has been touched upon; and a variety of information is contained in its pages, which would furnish material for many and many an evening's talk.



CLOSING ODE

May our slumbers be all blest,
When we close our eyes in rest.
May the Guardian Angel keep
Vigils o'er us while we sleep.

Sleep 'till rosy morning comes,
With its light to bless our homes.
May the Angels ever keep
Vigils o'er us while we sleep.

Good night.

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BOOK I

INTRODUCTORY CHAPTERS

CHAPTER I

THE AIMS AND OBJECTS OF THE ORDER

“The elevation, the happiness, the betterment of mankind.”

THE aims and objects of the Order of Knights of Pythias are beautifully stated in the “Declaration of Principles” adopted by the Supreme Lodge at its meeting in Cleveland, Ohio, in the year of 1877, recognizing the universality of the brotherhood of man, and which will be found on page iv of the introductory pages of this work.

The Order of Knights of Pythias is an American institution, founded by an American, made up of American citizens, and has an American government; and it was founded for the purpose of spreading out among all mankind the principles of Friendship, Charity, and Benevolence. This is done by means of lectures, charges and practical lessons given to all who enter the portals of its Castle, in the ceremonies of its initiations as well as by the example of its members, and by the work and business executed in the lodge room.

2. Within its portcullis, all members, high and low, rich and poor, Republicans and Democrats, Methodists and Catholics, all meet on an equality;

for nothing of a religious or political character is allowed to be brought into its halls. All religions are tolerated. Obedience to the laws and loyalty to the government of the land in which the Order may be instituted, are its chief teachings and principles.

3. Friendship, in all the fullness of its meaning, as exemplified in the story of Damon and Pythias, and upon which our noble Order has been founded, is the cornerstone upon which all the teachings of the Order are built. And thus it becomes the bounden duty of every Knight to visit and cheer those in distress and to do all in their power to help and sustain them; to look after and care for as far as is possible, those who are sick or disabled; to take charge of, and bury the dead when requested so to do, and when, otherwise, they would be left to the cold charity of the world; to care for the widows of the departed brothers, and see that they do not suffer; to educate their orphans; to exercise that charity towards those who have done wrong, that they may see their error and amend it; and to make men better and better, and the world more and more beautiful, by the exercise of Fraternal Love. "If fraternal love held all men bound, how beautiful this world would be."

4. Is this too great an undertaking for human nature to strive for? Is it too lofty an ideal to aim at? Although there are in the Order many who do not take the proper view of their duties,

there are also many, yes, very many, who do; and looking at the Order as a whole, it will be found that these aims and objects are being carried out to the letter. Can we not see and hear in many a widow's home, the "sweet music of fraternal love," rising in joyful thanksgivings for the thought that the Supreme Chancellor of the Universe had instilled into the mind of the Founder of our Order such aims and objects? The world itself, with its coldness, greed and carelessness for the comforts of others, may not see these things, and care nothing for our rites and ceremonies; but we know of them and rejoice; and in spite of those few among us who would, for selfish purposes, act towards the unfortunate as do the outside world, the good work still goes on, and will go on "as long as friendship fills the heart of man."

5. Our aim is high and noble; and as no man can stand in his own strength, however great and lofty his principles, the members of the Knights of Pythias have banded themselves together, that each may receive strength and encouragement from the others, in striving more and more for "the betterment of mankind" and himself. That these objects may be carried out in a systematic way, a proper form of government has been organized and instituted.

The foundation upon which this government rests is the Subordinate Lodge. For the standing of every Knight, no matter how high he may be in the Order, even as Supreme Chancellor, rests

with his being in "Good Standing" in his own Subordinate Lodge; if he loses that, he loses **all his higher honors**. The highest rank in a Subordinate Lodge is **Past Chancellor**, to obtain which a Knight must have served in the chair of the Chancellor Commander one term. The rank, however, can only be bestowed by the Grand Lodge.

The Grand Lodge is made up of delegates who must be Past Chancellors from the Subordinate Lodges, and is governed in a similar way; the highest rank of which is the **Past Grand Chancellor**. These delegates meet once a year, choose their officers and make the laws governing the Grand Domain to which they belong. (These Domains coincide with the several States). The rank of Past Grand Chancellor is bestowed by order of the Supreme Lodge

As the Grand Lodges are made up from delegates from the Subordinate Lodges, so the Supreme Lodge is made up of the delegates from the Grand Lodges, the members of which must be Past Grand Chancellors. Its officers are chosen as in the lower Lodges, and its meetings are held once in two years.

Until a Grand Lodge is organized in any new Domain, the Subordinate Lodges are under the direct charge of the Supreme Lodge.

6. A Knight, to be in good standing in the Order, must have all his dues, assessments, and all other claims regularly paid up. It remains, however, with the By-Laws of his Subordinate Lodge as to how long he may remain behind in these payments

to deprive him of any benefits his Lodge provides. This is generally from three to six months. If he allows himself to go behind to the amount of twelve months' dues, then he is liable to be suspended from the Order; this can only be done by the vote of his Lodge, and until he is thus officially suspended he is entitled to all privileges of the Order except benefits. In visiting other Lodges than his own, he must produce his official receipt to show his standing, and if upon examination he can give the permanent pass word, and prove knowledge of the ritual, he will then be admitted as a brother of the Order.

7. The following "Declaration of Principles" were offered to the Supreme Lodge, and although not officially adopted, have been generally used as Principles of the Order:

"Pythian Knighthood had its conception in the exemplification of the life test of true friendship existing between Damon and Pythias. Friendship, or mutual confidence, being the stronghold of union between man and man, and only existing where honor has an abiding place, is adopted as a foundation principle. As the ideal Knight of olden times was the personification of all the highest and noblest attributes of man's nature, the candidate for Knighthood had to prove himself worthy of acceptance by those who valued friendship, bravery, honor, justice and loyalty. The Order of Knights of Pythias, founded in Friendship, Charity and Benevolence, which it proclaims as its cardinal

principles—strives to gather into one mighty fraternity worthy men who appreciate the true meaning of friendship; who are cautious in word and act; who love truth; who are brave in defending right; whose honor is untarnished; whose sense of justice will prevent to the best of their ability, a personal word or act injurious to the worthy; whose loyalty to principle, to family, to friends, to their country, and to the constituted authority under which they enjoy citizenship is undoubted, and who at all times are prepared to do unto others as they would that others should do unto them.”





JUSTUS H. RATHBONE
Founder of the Order of Knights of Pythias

CHAPTER II

LIFE OF JUSTUS HENRY RATHBONE Past Supreme Chancellor and Founder of the Order.

"His bequest to the world was a civic organization whose eternal principles are peace and good will"—Past Grand Chancellor Goodrich, New York.

JUSTUS H. RATHBONE was born on the 29th of October, 1839, at Deerfield, a town situated in Oneida County, State of New York. His father, Justus Hull Rathbone, was a noted lawyer practicing at Utica, New York, and his mother, Sarah Elizabeth Dwight, was a member of the celebrated Dwight family of New England, and a lineal descendant of Jonathan Edwards, a noted Presbyterian clergyman. Rathbone was baptized Henry Edward Dwight Rathbone, but when he was ten years old (1849), his parents dropped from his name Edwin Dwight, and substituted Justus, so that, in the future he was known by the name that has come down to us, Justus Henry Rathbone; a name of which Past Supreme Chancellor Valkenbergh says, that "To those who have the pleasure of knowing him, is synonymous with every thing that is true and devoted in human nature."

9. He was educated during his boyhood days at

the Mount Vernon Boarding School. From thence he went to the Courtland Academy, where he continued his studies for some time; after which he studied at the Carlisle Seminary, finishing his education at the State University at Madison.

10. After leaving college he remained at home with his parents and sister until 1857. He then left them, and they knew nothing of him for some years, when he was heard of traveling as part proprietor of a minstrel troupe through the West, and of having become stranded in the northern part of Michigan, through financial difficulties. His company was broken up, and he obtained charge of a small school as teacher, at a place called Eagle Harbor, situated in the copper regions, in the county of Houghton. Here he remained until May, 1861. Besides his position as teacher, he was assistant clerk of the Central Mining Company, whose mines were in the district adjacent to the school, and, D. B. Kennedy, in his "Pythian History," says that "he was also 'Dealer in Stationery, Novels, Standard Works, Periodicals and Playing Cards, etc.,' and conducted the 'Agency of the Yankee Needle Threader.' "

When the war broke out, Brother Rathbone, with others, formed a company with the intention of joining the First Michigan Regiment, but on account of some informality the company was not accepted and the members separated and enlisted in other parts of the State.

11. In 1861 Brother Rathbone returned to the East, on account of the death of his father, and re-

sided with his sister, Mrs. J. O. Pease, at Germantown, Pennsylvania, and the next year married Emma L. Sanger of Utica, N. Y. Her father was Gerry Sangers, and an old resident of that place. Of this marriage there were five children, two boys and three girls. Three of them died in early childhood, while two of the daughters, Misses Sara D. and L. S. S. Rathbone, are still living (1909). When their father died, in 1889, they were both still young and unprovided for, and the Supreme Lodge, at its next meeting (1890), to show its appreciation for the Founder of the Order and his magnificent service in its behalf, granted an annuity of \$720.00 a year for their welfare and education. This annuity ceased in 1900, as one of them relinquishing her right to the appropriation, and since, there is and has been, for several sessions, appropriated to L. S. S. Rathbone \$600 per year, or \$1200 each Biennial Session.

Returning with his wife to Germantown, he there made his home. The rest of this year and the whole of 1862 seems to have been with him a time of rest and pursuit of his favorite themes.

12. He began work again on January 15th, 1863. This time in the United States Hospital Service at Germantown, either as chief clerk, as claimed by Past Supreme Chancellor Valkenburg, who was a contemporary and intimate friend of Brother Rathbone; or, as Citizen Nurse, as claimed by Bro. Kennedy, in his "Pythian History." The latter statement is probably the correct one, as the facts

stated by Bro. Kennedy in his account of the Founder's life, he tells us, "were first made from the private papers of Brother Rathbone, and then, through the assistance of Past Supreme Representative John M. Kline of Washington, the dates were verified by the Department records." He held this position until July 15th, when he resigned. A week later he was ordered by the Adjutant General to report in Philadelphia for enlistment. This he did on the 21st, and was then appointed Hospital Steward at Washington, D. C. He served in that capacity until March 25th, 1865.

13. It was probably soon after his appointment as Hospital Steward that Brother Rathbone conceived the idea of making use of his ritual of the Knights of Pythias,* and February 9th, 1864, Washington Lodge No. 1 was organized, Brother Rathbone being one of its first members and of which he became the presiding officer, then called the Worthy Chancellor. Soon after, finding some scheme on foot to make the Venerable Patriarch (Prelate) a past officer, thus depriving him of his undoubted right of being the **first** Past Chancellor, he sent the Lodge a letter resigning from the Order altogether. This was taken up in an open session by the Lodge on April 21st, 1864, and read and accepted. Thus after only two months that the Order had been established Brother Rathbone felt compelled to sever his connection from it. He remained out of the Order a little over two years.

*See Chap. 1, Book II.

14. After his resignation in March, 1865, from the Hospital Service, he was immediately appointed a clerk in the office of the Commissary General of Subsistence; but resigned in April, 1866, serving one year. On April 30th he made a formal application for admission into Franklin Lodge No. 2, depositing his card; Washington Lodge No. 1 having by this time consolidated with Franklin. The application was accepted, and Brother Rathbone received with the greatest of cordiality. The next day, May 1st, 1866, occurred the re-organization of the Grand Lodge of the District of Columbia, at which Brother Rathbone was present, and was elected Grand Chancellor.

15. In December of this year he was appointed to a clerkship in the Second Auditor's office, where he remained until May, 1869. He then resigned to accept a position in Stetsons Publishing Company's office, and remained there until in 1871; the company having bought out the Independent News Company of New York City, he was sent as its treasurer, and afterwards he became its superintendent, filling that position until the company broke up in 1873. He then returned to Washington, D. C. In the meantime, Brother Rathbone transferred his membership, by card, from Franklin to Liberty Lodge No. 6. This was in July, 1867. He withdrew in September, 1869, on accepting the position at Boston; and during his stay in that city he joined Maverick Lodge No. 39 of East Boston, Massachusetts.

At the organization of the Supreme Lodge, Brother Rathbone being present as a Past Grand Chancellor, he was elected "Founder and Past Supreme Chancellor." But almost immediately after his return home, he removed to New York, as noted above, and applied to Maverick Lodge for a Withdrawal Card. This was granted, but for some reason the card was not issued until December, 1875. Thus for two years Brother Rathbone was again disconnected from the Order. In the meantime, Brother Rathbone entered the service of the War Department, as Corresponding Clerk, and by June 1, 1875, was promoted to the third class in the same office. The next month he was ordered to France by the Department on a special mission, which he performed to the entire satisfaction of the War Department, and returned home about the end of the year.

16. Having been out of the Order for over two years, on account of the misunderstanding between him and Maverick Lodge, Brother Rathbone deposited his card, which was at last granted, in Calanthe Lodge No. 11, on January 17th, 1876; which Lodge issued to him a certificate of good standing, both in the Subordinate and Grand Lodges. This was presented to the Supreme Lodge on August 23, 1876, held in Philadelphia, and Brother Rathbone was admitted thereto. At this meeting action was taken to put beyond question the right of Brother Rathbone to the title of "Founder." It would appear that Brother J. T. R. Plant still claimed a share in

that honor. The committee which was appointed for this purpose, made the following report, which was adopted:

"Your committee, to whom was referred the brief History as to the Founder of the Order of Knights of Pythias, beg leave to report that they had before them Brother J. H. Rathbone and also J. T. K. Plant, who has been represented as one of the Founders of the Order; and upon the statement of Past Supreme Chancellor J. T. K. Plant, your committee are fully satisfied that Past Supreme Chancellor Justus H. Rathbone is entitled to the honor of being Founder of the Order of Knights of Pythias; and offer the following resolution:

"Resolved, That the documents presented to the Supreme Lodge, purporting to be a brief origin of the Order, and Justus H. Rathbone as Sole Founder, be fully recognized as such by the Supreme Lodge of the World."

The most important of the documents alluded to in the above resolution is as follows:

"DISTRICT OF COLUMBIA }
WASHINGTON COUNTY } to-wit:

"The undersigned, who were present at the first reading of the First, Second and Third Degrees of the Order of Knights of Pythias, which took place at the house No. 369 F Street, near the corner of Ninth Street, in the City of Washington, D. C., on Monday evening, the 15th of February, 1864, do make this their voluntary statement, to-wit: That

Justus Henry Rathbone of the City of Washington, District of Columbia, is the sole and only originator and Founder of the Order of Knights of Pythias; that the work was complete when read to us as above; that at the committee meetings, of which we were made members, nothing was done except to re-read the work as originally prepared by said J. H. Rathbone, and endorse it. No changes were made. Mr. Joel B. Woodruff suggested an addition to the Third, or Knight's Degree, which was accepted. The impression which prevails, that Joseph T. K. Plant is the Founder, or assistant Founder of the Order, is false in every particular; the only connection he had therewith was voluntarily offering the use of his parlor for the use of the committee to hold their meetings therein. We further certify that the ritual was prepared **complete** before J. T. K. Plant or Joel Woodruff had any connection with the Order or were even spoken to in reference to joining Washington Lodge No. 1, K. P.

D. L. BURNETT.

W. H. BURNETT.

E. S. KIMBALL, M. D.

ROBERT A. CHAMPION.

"Sworn and subscribed to before me on this
6th day of March, A. D. 1869.

T. DRURY,
Justice of the Peace."

This was followed with the Clerk of the Court's affidavit that Mr. Drury was a duly qualified Justice.

17. After the congratulations of the officers and members of the Supreme Lodge, Brother Rathbone presented to the Supreme Lodge the Bible upon which the original members of the defunct Washington Lodge No. 1 took their obligation. At the next convention (1877), Brother Rathbone was made Supreme Lecturer, in which office he continued until his death. He travelled round through all the jurisdictions giving his lectures, the principal ones of which were entitled "True Pythianism," and "The Mission of Our Order." Brother Valkenburg says that "these lectures are elegant in diction, sublime in sentiment, beautiful in rhetorics, and in every respect worthy of their eminent and distinguished author."

18. At this convention (1877), also a "medal" to be worn by the Founder was chosen and ordered made, and on December 6, the same year, it was duly presented to Brother Rathbone at Mount Vernon Lodge, to which he had been transferred on July 11th. In this connection Brother Kennedy says: "The presentation took place in the presence of a large number of the members of the Order, belonging to the several Lodges in the District of Columbia, and, in reporting the fact, Brother Taxwell says: 'The occasion was one long to be remembered, all present seemingly much interested and rejoiced that the Founder had at last been fully and officially recognized by the Supreme Authority of the Knights of Pythias of the World.'"

19. The next year he was transferred from the

Corresponding Department of the War Office to that of the Adjutant General, where he remained for the next ten years. He was then, on account of ill health, obliged to resign. In the meantime, in 1878, he removed from Washington to Lanham, Maryland, where he instituted and became a member of Sicilian Lodge No. 97. He continued his visitation of Lodges throughout the different Domains, receiving hearty welcomes wherever he went. In 1884, however, Brother Rathbone became to some extent financially embarrassed, caused probably by sickness, and other unavoidable circumstances. This became known to the Order at large, and the Supreme Chancellor, Brother J. Van Valkenberg, issued a circular letter to the Grand Lodges asking for help. Over five thousand dollars was subscribed which relieved the straits under which he was suffering. Shortly before this Brother Rathbone received a severe shock by the death of his wife, which occurred on December 31st, 1887. She was buried in the cemetery at Utica, New York. He did not long survive her.

20. His death occurred during a lecture tour through Illinois, Nebraska, Indiana and Ohio. He had reached Lima, Ohio, on November 16th, where he stopped to deliver a lecture. As mentioned above, Brother Rathbone had to resign his post in the Adjutant General's office on account of ill health. He had been troubled for some time with a carbuncle on his left side. His suffering was so great when he reached Lima, that two doctors

had to be called in, and who decided that his condition was such that it was impossible for him to continue his journey. On Monday, the 18th, an operation was performed, but so serious was his condition, that the doctors could give no hopes of his recovery. Lima Lodge did everything that was possible for his relief; nurses were provided, and the doctors were with him constantly. Another operation had to be performed, on account of the spreading of the disease, and this so reduced his system that he died on December 9, 1889. His body was embalmed and taken to the Castle Hall. Besides members of the local and Supreme Lodges, there were with him, when he died, his sister, Mrs. Pease, and his two daughters.

21. The Castle Hall of Lima Lodge, in which the body of Brother Rathbone lay guarded continuously by three members of the Lodge, was beautifully draped, and on the evening of the 10th, the day after his death, memorial services were held. Beside the members of the Lodge, there were in attendance several of the Supreme Officers and Representatives, General Carnahan, and Brother Rathbone's sister and daughters. Among the speakers were Rev. A. L. Fraser, Past Supreme Representative Walter B. Ritchie, Past Supreme Chancellor H. Douglass and General J. R. Carnahan. The address of Brother Ritchie was beautiful and pathetic. Brother Kennedy says "He spoke eloquently and with deep feeling, saying, in part:

"Today's page in Pythian history is bordered

by the darkness of the line of death. The hearts of 250,000 brave and gallant men are tonight bowed down. An army of the brightest and best of America's sons tonight mourn the loss of the Founder of the Order. Brother Rathbone was human and in his humanity our Order had its birth. It was because he was human and appreciated the value, worth and need of the friendship of others; because he saw the necessity of charity for the faults of others, because he saw the need of benevolence, that he took the old Grecian story of Damon and Pythias and made every word of it a flower, every line of it a gem, and every page a jewel. He made it so that tonight it is as dear to 250,000 men as the songs our mother sung when we sat at her knee.

"The day has been busy and the wires have been warm with messages of condolence and sympathy from every part of this country. Hearts have been touched, the Founder of this noble Order sleeps in death.

"As it was decreed that he must be removed by death, this Lodge has a sacred memory in Pythian history. It was given to you and your members to surround his bedside and by the fact of his death here the name of Lima Lodge will be inscribed and have a sacred history in Pythian chronicles. Republics may rise and fall, but the Order of the Knights of Pythias will still live. Centuries may roll away, but still Lima Lodge will be remembered as the death place of one who has

done more to unite the friendship of more men than any other man of the present century."

22. Immediately after the service the remains were taken to a special train for Utica, New York. Beside the members of his family that went on board, there was an escort consisting of several officers of the Supreme and Grand Lodges, and five members of Agamemnon Division of the Uniform Rank. A stop was made at Cleveland and the members of the Order there viewed the body. On arriving at Utica the train was met by the Supreme Chancellor and a number of others of the Supreme and Grand Lodges, and delegations from numerous cities in the State. The funeral procession was headed by Austin Division of the Uniform Rank; the hearse, accompanied by the members of Agamemnon Division came next, followed by Bander Division of Fort Plain; then the carriages of the family and members of the Order. The services were held in the First Presbyterian church; after which the remains were taken to Forest Hill Cemetery and buried with Pythian rites, by the side of the wife, who died but a few short years before.

23. Valkenberg describes Brother Rathbone as a man of five feet ten and a half inches in height, weighing about two hundred and twenty pounds, and of having dark brown hair and blue eyes. He was possessed of great ability, and this connected with a thorough education, enabled him to be eminently successful in his office work, and other

clerical positions. Of his personality, Brother David L. Burnett, who was his intimate companion, and one of the Original Five, says: "He was of a peculiar temperament; something of a genius, impulsive, warm hearted and sensitive to a degree. He had his disappointments; he would not have been human were it not so. With his genius and sensitive nature, he was often so strong and so indignant that it was not to be wondered at that he has been considered erratic. His writings were almost entirely on Secret Orders; besides the Ritual of the Knights of Pythias, he wrote the Rituals for the Uniform Rank, and Endowment Rank; the Supreme Pythian Knights, the Order that so nearly caused a split in the ranks of Knights of Pythias; the Monks of Arcadia; the Mystic Order of Seven; and a musical burlesque called "Pocahontas in Black." He was an excellent musician, both vocal and instrumental, and composed several excellent pieces. Among these compositions are the tunes for the opening and closing odes, the installation, and all other odes used in the ceremonies of the Order; he also composed for the three ranks a grand march, besides numerous other successful pieces. The words also of some of the odes are of his composition.

24. The Grand Chancellor of the Domain of New York visited the grave of Brother Rathbone January 31st, 1893. He found that no stone had been put up to mark the grave, and that the grave itself was in a neglected condition. He reported this

to the Grand Lodge, and the Grand Lodge took it upon itself to look after the grave and to endeavor to have a suitable monument placed thereon. This was reported to the Supreme Lodge, which was asked to take such action in the matter as it might see fit. The final result was the soliciting of subscriptions from the Subordinate Lodges, through their Grand Lodges, for a Rathbone Monument Fund. Such was the success of this appeal that on July 26th, 1899, a handsome monument was dedicated on 10,000 square feet of land presented to the Supreme Lodge in the New Forest Cemetery. This cemetery adjoins that of Forest Hill, and this transfer was found necessary on account of the exceeding high price of the ground in the original burying place. The monument is thus described by Supreme Representative Young in handing over the monument to the Supreme Chancellor:

"The plan of the monument is triangular in shape, emblematic of the Order, representing the Subordinate, Grand and Supreme Lodges; the three steps and the bronze statues at the buttress of each arch represents the different ranks of the Order. On one buttress is placed the statues of Damon and Pythias, clasping the hand of friendship. On another one the statues of the widow and orphans, and on the third is a Knight in uniform. On the pedestal in the center are the globe and the arms of the Knights of Pythias. On the front of the die is the seal of the Supreme Lodge, and on the keystone stands the statue of Justus H.

Rathbone, the Founder of the Order. The monument is 40 feet high. Its cost was \$11,500. The lot, 100 x 100 feet, and containing 10,000 square feet, was given by the New Forest Cemetery Association. The funds for its erection were contributed by the members of the Order throughout the Supreme Domain. The total receipts are \$13,722.01.

By action of the Supreme Lodge the grave and monument were handed over to the Grand Lodge of New York for perpetual care, and which charge was formally accepted by the Grand Lodge at its annual convention on July 29, 1902.



THE DEDICATION OF THE RATHBONE MONUMENT

Charles A. Lee, Supreme Representative

Founder and Friend

Who from the ancient story wove
The modern version bright and treasure-trove;
When war the country filled with fratricidal strife
And youth and manhood met in conflict rife,
Thou didst within thine heart its precepts grasp
And taught thy countrymen their hands to clasp
In reconciliation sweet; and thenceforth strove
To span the gulf of hate with bridge of love.
Strong be our Order, remember'd by thy name
Who lit the torch of Friendship's everlasting flame.

True friendship is a bond divine,
Ordained our natures to refine;
Our bosoms to expand by love
Responsive to the throne above.
Much like the blooming of a rose
That with pure fragrance overflows.
Our friendships form the golden chain
To link us to the angel-train,
Receiving and imparting good,
As members of a brotherhood.
Like stars, that deck the arch of night,
Diffusing life-inspiring light.
Without a friend how dark and lone!
What all earth's music but a moan!
A direful exile that would be.

Cut off from all men's sympathy !
But, with friends, redoubled life
With precious consolations rife.
In friendship's circle what delight—
Hearts beat to hearts, tho' hid from sight ;
Soul blends with soul as only one,
And joys through every service run.
So in their purpose friends agree
To live as in one family.
The Saviour calls his followers friends—
A fellowship that never ends ;
An education here below
For other worlds to which we go,
Where all true friendships sure will meet
To make felicities complete.

So let us dedicate this shrine
As holding somewhat the divine ;
A fit memorial of a friend
Who toiled pure friendship to extend ;
And on its face the legend bind—
He lived to love and serve mankind.

From "Pythian History."



DAVID L. BURNETT

One of the "Five Original Members" of the Order
February 15th, 1864

CHAPTER III

THE GROWTH AND DEVELOPMENT OF SECRET SOCIETIES

"If Fraternal Love held all men bound, how beautiful this world would be."

BEDE, the Saxon historian, tells us that when St. Paulinus came to the old Danish kingdom of Northumbria to preach the Gospel of the Christians, King Eadwine was so inclined to hear him, and wishing his people to do so too, called his council together, and asked them whether permission should be given. One of his chief Thanes said "Let us certainly hear what this man knows, for it seems to me that the life of man is like the flight of a sparrow through a large room, where you, King, are sitting at supper in winter, while storms of rain and snow rage abroad. The sparrow, I say, flying in at one door and straightway out again at another, is, while within, safe from the storm; but soon it vanishes out of sight into the darkness whence it came. So the life of man appears for a short space; but of what went before, or what is to follow, we are always ignorant." This wise saying of the old Thane can be appropriately applied to the history of secret societies; we know

not their beginnings, though we can form some idea as to how they have originated by the study of ancient man and the works he has left behind, and which are found scattered throughout the whole world.

26. As far back as history takes us there can be found associations of men, whose internal workings were kept from the knowledge of all the outside world. Even further back still, at the very "Dawn of History", we find suggestions of similar bands; and, in the present times, they are found among all nations of the world, savage or civilized, and among all religions, heathen or Christian.

27. The first tracee of man having lived upon the earth are seen in the weapons that were used for hunting and for defence. These are found in ancient river beds and gravel deposits in connection with the remains of the extinct mammoth, woolly rhinoceros, cave lion and bear, the irish elk, and other animals long since passed away. By these remains, which consist chiefly of spear and arrow heads, axes, knives, etc., roughly made of flint and bone, we learn that man lived a very simple mode of life; he had no fixed place of abode, and no idea of nationality, though there appears to have been some tie that held him and his fellow-men together for the sake of mutual protection. He spent his time in hunting and fishing, in preserving the skins of the animals he slew, and in the making of weapons. The fact that weapons of flint only are found in one place, while those of bone only in

another, seems to show that at this early period some kind of association was in existence for the purpose of certain manufactures.

28. There is no doubt that the secret societies, or mysteries, of the ancient historic people, were the schools for the study of the arts and sciences, industrial and otherwise, and that these schools gave to the empire its principal men, its kings, its architects, its law makers, and its priests, all receiving their training in them; yet primarily, however, these societies originated in religious observances.

29. Among the ancient mysteries, there was not one but what originally taught the knowledge of a living God. Dr. Mackey says that it was the "Patriarchal mode of worship established by God himself. With this pure system of truth, secret societies are supposed to have been coeval and identified. But the truth thus revealed by divinity came at length to be doubted or rejected through the imperfection of human reason; and though the visible symbols were retained in the mysteries of the pagan world, their true interpretations were lost." And consequently, the secular portion of the mystery became more important, and "The life that now is" was the one thing cared for, and the mysteries took on the form of fraternity; but, as these mysteries laid special stress upon the preparation for the "Life that was to come," we have in these very early ages, in the very dawn of history, a recogni-

tion of the "Fatherhood of God and the Brotherhood of Man."

30. It is said that the first and original mystery was that of Isis and Osiris of Egypt. From thence, Zoroaster took them to Persia; Cadmus to Greece; Orpheus to Thrace; Malanpsus to Athens; and so they spread to Rome, and through Rome to the rest of the world. The most noted of these mysteries were the Orphic, Bacchic, Eleusian, Samothracian, Cabiric, Mithrie and Isian.

31. These mysteries taught a future life with eternal punishment of the wicked; that the initiated were happier than other mortals; that after death they flew directly to the habitations of the Gods. Plato says "That the design of initiation was to restore the soul to that stage from which it fell; while Epictetus asserts, "Thus the mysteries became useful; thus we seize the true spirit of them, when we begin to apprehend that every thing therein was instituted by the ancients for instruction and amendment of life."

32. All persons, who were initiated into these mysteries, were required to produce evidence of their fitness; they were to be of a good moral and religious character, and to have lived pure lives; and thus, we are told "The wisest and best of the pagan world invariably held that the mysteries were instituted pure, and proposed the noblest end by the worthiest means." To them were sent the youths of the nations, whose chief time, outside the study of the mysteries of religion, was devoted to archi-

tecture; especially was this true in Egypt and Chaldea, the ruins of whose magnificent temples and palaces are the wonder of the architects of today. It was from the members of these same societies, too, that there came the kings, statesmen and warriors of Egypt. To them, were drawn from their homes in ancient Greece, such men as Pythagoras, Herodatus and others, seeking "More light" by being initiated into and taking the vows of the mysteries; and not only thus learning, but having the courage afterwards of teaching and proclaiming, "The truth."

The mysteries into which Pythagoras had undoubtedly been admitted were (1) the Eleusian into which he had been admitted before leaving Greece; those of Isis and Osiris while in Egypt, and that of Cabiri, during his travels after leaving Egypt.

33. As before mentioned, these mysteries were carried from Greece into Rome; and here we find them both in its temples and schools; the society of the Vestal Virgins being perhaps the most noted.

But the most important fact in connection with secret societies, is that in Rome we have the first account of what is most likely the origin of our modern Trades Unions. In this connection we read: "The establishment of corporations at Rome, with which certain artisans and handicraftsmen were initiated, was extremely advantageous to them when they were removed into foreign provinces." We find much information concerning these coi-

leges in ancient inscriptions, and it is very probable that together with the trades of Rome this form of social unions, as well as the hereditary obligations under which the former were conducted, was propagated in Britain, and was the original germ of those guilds, which became so influential in Europe some centuries after the cessation of the Roman dominion.”

34. Although the Romans may have, and most probably did, propagate their ideas of trade unions among the Saxons, yet we know from Saxon history itself, that “Gilds” had been in existence among them long before the Romans ever saw the land of Britain.

These early English Gilds were organized for local self help; yet they did not neglect the form and practice of religion, justice and morality. We find, too, even then there were two different forms of these Brotherhoods.

35. In the earlier gilds, the “wed” or obligation, was given by the member personally for himself as an individual, and these organizations taught that the love for one’s neighbor was not to be coldly accepted, but was to be known and felt, and acted upon as a life habit. Thus a “gild” of this class was an association of men and women, for the purpose of individual benefit, and led up to the benefit societies of today.

36. The later form of these early Saxon Gilds, was an institution known as “Frith-Vork” or peace pledge. This pledge was given by one member for

others; it was a banding together of men within the limits of a boundary in which all members were bound together by the pledge, for the keeping of peace, and the performance of public duties. This was the origin of the modern town, city, and county corporation.

37. We are told that "English Gilds, as systems of widespread practical institutions, are older than any Kings of England. They are spoken of in the old books that contain the oldest relics of English Law." The old laws of King Alfred, of King Ina, of King Athelstan, of King Henry I, reproduced still older laws in which the universal existence of gilds is treated as a matter of well-known fact, and in which it is taken as a matter of course that everyone belonged to some gild.

The gilds were entirely secular; a priest was allowed to join, and often did, but only in his private character; he had no more authority than any other member; yet we find that the most pleasing trait of these earlier gilds are the evidences of a simple piety, and a faith that entered into the every day life of their members.

We know the names of some of the English Guilds that existed in these far off times. The "Cnihten-Gild" (or "Young Men's Guild") of London was as old as the time of King Edgar, who gave it its charter. We have notice of even an older Gild in a grant of land made in the time of Ethelbert. There is still in existence the agreement and by-laws made by the brothers of a certain Thegns'

Guild at Cambridge and others at Abbotsbury, Exeter and Woodbury. Women as well as men were admitted into the orders; the members were of all grades of life, from the highest to the lowest, and all enjoyed social equality at the meetings. King Henry VIII. and Cardinal Wolsey were brothers of the Guild of St. Barbara of London, and the Guild of the Trinity at Coventry boasted of Henry IV. and Henry VI. as members.

38. The oldest statute relating to these Gilds, is the "Three Gilds Statute," in which we find—

1. The Gild of Abbotsbury was founded by Orey, a friend of King Canute the Great, in honor of God and St. Peter. It was instituted for the support and nursing of infirm Gild-brothers, the burial of the dead, the performances of religious service, and prayers for the souls of the members. The Gild met once a year on the eve of the feast of St. Peter. After the praise and religious service, there was a common meal. The poor of Abbotsbury received alms of bread, "well boulted and thoroughly baked," contributed by the brothers or the cure of the day. Guests were invited by the consent of the Master and Steward. Insults offered by one brother to another were punished by the Gild and had to be atoned for. He who undertook an office and did not perform its duties was severely disciplined.

39. The Exeter Gild was of similar constitution, but the religious objects were more prominent. The Gild-members met three times a year for prayers for

the living and dead. When a brother died, every member was obliged to perform special devotions for his soul and make a contribution of money for the funeral; those on a journey were supported and cared for as well as those who suffered loss by fire.

40. The statutes of the Gild at Cambridge shows that its object was different from that of the other two. In the oath taken on admission, the brothers swore they would be faithful towards each other in both religious and secular matters; and though there was the same support in sickness and death, as there were other regulations as to alms, worship, feasts, etc., as in Abbotsbury and Exeter; yet these were subordinate to the protection of members against criminals, and even against the evil consequences of their own acts. "If one misdo, let all bear it; let all share the same lot," was the first principle of the Gild, and a complete organization was effected to carry this principle out. If a brother needed help, the inferior officer nearest to him hastened to his aid; should he neglect, he was severely punished; so likewise was the head of the brotherhood, should he neglect to offer aid. If one was robbed all aided in obtaining compensation from the robber. If a brother committed wilful murder he was left to himself; but if he was provoked, or obliged to execute vengeance, all helped to make atonement for the deed. The Gild was formed for the material and financial aid to its members; and

ali bound themselves by an oath to support him who had right on his side.

41. The meetings of these Gilds were held at least once every year, at the annual feast. The members were from all grades of life, from the King to the common laborer; but all enjoyed social equality in the Gild hall. Women were admitted on equality with the men. Each member, on admittance took an oath of obedience and was given the kiss of peace. Assessments were made for the poor and distressed, and for the funeral expenses of deceased members. The ceremonies were always commenced with a parade through the streets, the members, both brothers and sisters, wearing the robes or uniforms of the Gild to which they belonged.

Several of these ancient Gilds have survived until the present time; and the parade of the Lord Mayor of London is now the only remnant of these old pageants. It takes place when the Mayor-elect is escorted by the various Guilds of London to the Guild Hall to take the oath of office.

42. We have now traced from historic sources the continuance of secret societies from the very earliest times, to the present day; and as man has advanced in civilization, so have these societies advanced in nobleness of purpose as well as in membership, and are found all over the world, organized, some for social purposes, some for beneficial purposes and some for purely political purposes.

43. In this connection it is interesting to note that secret societies have existed among the aboriginal

inhabitants of our own land from time immemorial to the present; and the rites, ceremonies and rituals of several of them are known and preserved. A few white men and women having been admitted into them, and received from their Medicine Men full explanations of all the ceremonies have written comprehensive accounts of several of these societies, from which we learn that they have their lodge rooms, their several degrees, their pass words, sign, and badges. The lodge rooms are arranged differently for each degree; though sometimes each degree has its own separate room, and the candidate passes from one to another; the ceremonies generally lasting a week or more. The chief officers are appointed for life, while the lesser ones are appointed as required. The following is a description of the "Midewiwin" or Grand Medicine Lodge of the Ojibways. The lodge room is of course in an open grove or clearing and built of poles set into the ground and interlaced with boughs and foliage, its length, set due east and west, is eighty feet, and it is twenty feet wide. Midway in the eastern and western walls are doorways with walls of four feet built outside at right angles, like a pair of open gates. Cedar trees are planted a short distance from the corners on the outside. Opposite the principal entrance, the eastern doorway is a round sweat-house.

The arrangement of the interior for the first degree is shown in the diagram 1 is the large flat sacred stone; 2 a rug or mat to receive the presents;

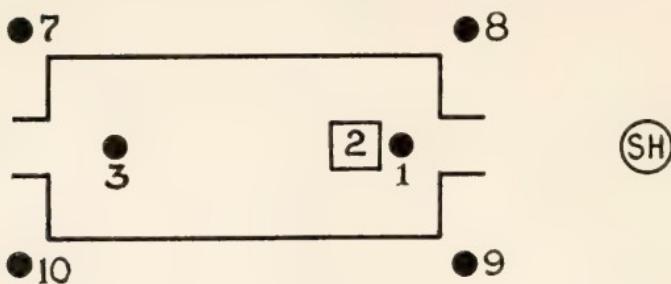


Diagram 1.

3 a cedar post 7 feet high by 6 or 8 inches in diameter, painted red with a green top, and upon which is placed a stuffed owl. 7, 8, 9 and 10 are the cedar trees. In the second degree (diagram 2)

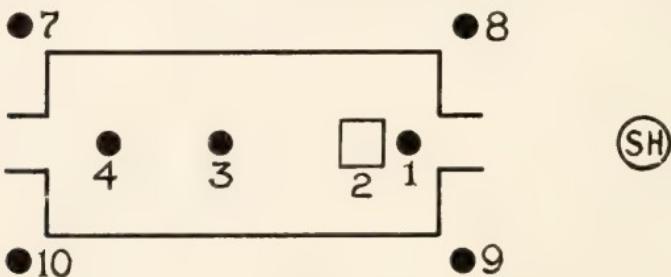


Diagram 2.

the arrangement of the lodge is the same as the first, but with the addition of post No. 4, which is a round cedar post painted red with white spots on

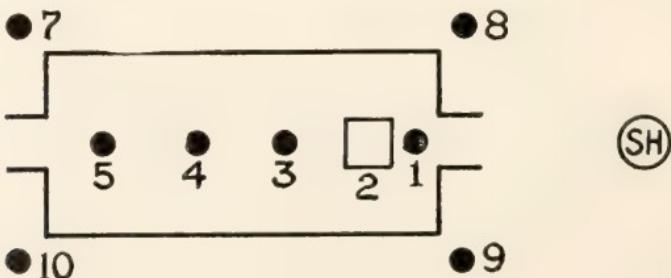


Diagram 3.

all sides; the owl being placed on its top.

The third degree (diagram 3) has an additional post, No. 5. This is square, and painted black. The fourth and last degree is arranged somewhat differently from the others (diagram 4). Besides the doors on the east and west, it has also one on both the north and south sides; the degree post No. 6 is in the form of a Latin cross, the three arms and upper half of the trunk are round and colored white with red spots; the lower half of the trunk is square, colored white on the east side, green on the south, red on the west, and black on the north.

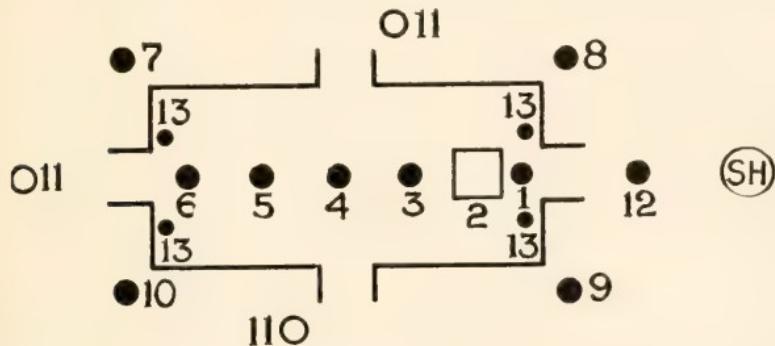


Diagram 4.

The owl keeps its place on the second degree post. Off the north, south and west doors are low round structures called bear nests (11). Ten paces in front of the east entrance is a board 3 feet high, and 6 inches wide, (12) the top cut in the three lobes, having a hole near the center lobe; it is painted green towards the sweathouse, and red towards the Mide-wigwan, on each side of the east and west doors are placed posts 5 feet high (13), painted red inwards

and black on the reverse, and having a stone placed at the foot of each.

The arrangement of the lodges show a progressive and extensive ritual, and the lessons taught are chiefly the blessings of rain, and the supplication for continued plenty in the food stuffs of the earth, together with the medicinal properties of herbs and the formulas for their applications.

45. The secret societies of today may be divided into two classes, those whose every action, and even membership, is kept from public knowledge, and those whose only secrets are the methods by means of which one member may know another, and the process of initiation.

46. The first division consists of orders like that of the anarchists, Mafia, Clan-Na-Gael, who not only keep their membership secret but the place and time of their meetings, and the object for which they are bound together. The only thing known about them is their names, and the pernicious, unlawful and criminal results of their deliberations. It is the acts of such societies that have brought odium and suspicion upon all secret orders, and have caused the opposition of some of the Christian churches toward them. This objection, however, is not confined to the churches, but extends to individual members of society; and in nearly all cases we may state these objectors know nothing of their own personal knowledge of secret societies, and never having entered a lodge room, they cannot legally or logically form any opinion of their merits or demerits. They judge

the first named societies by the **results** of their meetings; why not judge the fraternal societies in the same way? Were they to do so their verdict would be different.

47. The secrets of the second class of secret societies are few. They proclaim themselves to the world in the parades seen upon our public streets, in the jewels and buttons worn upon their persons, and in the pride with which they own their membership. We find among them the most law abiding citizens of the country, from the President to the laborer; any good, sober, honest man can join them; their places of meeting are known and published, and their objects are seen by the love and care they give to their sick members, by the comfort they carry into the homes of the distressed, by the care and education of their orphans, and by the burying of their dead. As the "tree is known by its fruit," so should the secret society be judged by its actions; if bad, condemned; if good, commended and encouraged. The objects, as enumerated above, are the lessons taught and enforced by obligations and vows taken at the altar of the lodge room; and there is no doubt that each member (and therefore all mankind) is brighter and better for his membership.

A DREAM OF THE PRE-HISTORIC

Duncan Campbell Scott

Naked and shaggy, they herded at eve by the
sound of the seas,
When the sky and the ocean were red as with
blood from the battles of God,
And the wind like a monster sped forth with its feet
on the rocks and the trees,
And the sands of the desert blew over the wastes
of the drought-smitten sod.

Here, mad with the torments of hunger, despairing
they sank to their rest,
Some crouching alone in their anguish, some
gathered in groups on the beach;
And with tears almost human the mother looked
down on the babe on her breast,
And her pain was the germ of our love, and
her cry was the root of our speech.

Then a cloud from the sunset arose, like a cormorant gorged with its prey,
And extended its wings on the sky till it smothered the stars in its gloom,
And even the famine-worn faces were wet with the
wind-carried spray,
And dimly the voice of the deep to their ears was
a portend of doom.

And the dawn that rose up on the morrow, apparelled in gold like a priest,
Through the smoke of the incenses of morning looked down on a vision of death;
For the vultures were gathered together and circled with joy to their feast,
On hearts that had ceased from their sorrow, and lips that had yielded their breath.

Then the ages went by like a dream, and the wise one emerged from the deep,
And the stars as they watched through the years saw a change on the face of the earth;
For over the blanket of sand that had covered the dead in their sleep Great forests grew up with their green, and the sources of rivers had birth.

And here in the aftertimes, man, the white faced and smooth handed, came by,
And he built him a city to dwell in and temples of prayer to his God;
He filled it with music and beauty, his spirit aspired to the sky, While the dead by whose pain it was fashioned lay under the ground that he trod.

He wrenched from great Nature her secrets, the stars in their courses he named,

He weighed them and measured their orbits; he
harnessed the horses of steam;
He captured the lightnings of heaven, the waves of
the ocean he tamed,—
And even the wonder amazed him as one that
awakes from a dream.

But under the streets and the markets, the banks,
and the temples of prayer,
Where humanity labored and plotted, or loved
with an instinct divine,
Deep down in the silence and gloom of the earth
that had shrouded them there
Were the fossil remains of a skull and the bones
of what once was a spine.

Enfolded in darkness for ever, untouched by the
changes above,
And mingled as clay with the clay which the
hands of the ages had brought,
Were the hearts in whose furnace of anguish was
smelted the gold of our love,
And the brains from whose twilight of instinct
has risen the dawn of our thoughts.

CHAPTER IV.

THE MYSTERIES OF ELEUSIS

“Nothing is more excellent than the mysteries which exalt from a rude and savage state to a true humanity. They initiate us into the true principles of life, for they teach us not only to live pleasantly, but to die with better hopes.”

—Cicero.

AS PYTHAGORAS originally dwelt within the confines of the Grecian Empire, these mysteries were in all probability the first into which he was admitted. The Sacred Festival was celebrated in the city of Eleusis, a city of Attica, situated on the sea shore, northeast of Athens. These mysteries were held in higher honor than any of the others, and it seems that they had been celebrated from the very earliest times of Grecian History. In the Museum of the University of Oxford, England, there is preserved a fragment of marble on which is an inscription giving the date of 1399 B. C., during the reign of Erechtheous, as the date of their institution.

The Festival was held in honor of Demeter or Ceres, the goddess of the earth, and is said to have been instituted by her, in commemoration of the hospitality she received from Celeous, King of Eleusis. At first only Athenians could gain

admittance, but in so high an esteem and veneration did these mysteries become, that ultimately not only all Greece proper became its votaries, but all the world clamored for initiation and “from remotest regions men came to be initiated”* and “Eleusis became the common temple of the earth.”** All applicants, men, women and children, were ultimately admitted; and kings and princes craved the honor of wearing the mystic cincture of the order. Cicero says “Nothing is more excellent than the mysteries which exalt us from a rude and savage state to true humanity. They initiate us into the true principles of life, for they teach us, not only to live pleasantly, but to die with better hopes.”

49. The origin of the mysteries is given us by Homer in his hymn to the goddess Ceres. The story he there tells is this: Persephone, the maiden daughter or Kore of Ceres, while playing in the Elysian fields, catches sight of the flower of the Narcissus variety, and runs in the gladness of her heart and plucks it. Its exquisite and intoxicating fragrance makes her dance with joy and laugh with delight. Pluto, the god of the lower regions, having thus allured her from her companions, siezes her, and carries her off to the regions below the earth. She cries aloud to Jupiter, her father, but he, having given his consent to her abduction, heeds her not. The abductor, however, had been

*Tully.

**Aristides.

seen by Hecate, while seated in her cave, by Helios, son of Hyperion, and by Ceres herself, who had heard her daughter cry as the earth opened to receive her. She therefore hastened to find her, and for nine days wandered about in vain. On the tenth day she went to the cave where Hecate lived, and asked her help to find her daughter; together they went to Helios, the sun, who told them of the place of her captivity, and also that she had been carried off with the consent of Jupiter; he also tells her that her daughter is the bride of Aidonius. Ceres was smitten with anger and despair, and immediately left Olympus, the dwelling place of the gods, and wandered over the earth in sorrow and fasting; this so changed her features, that, instead of a most beautiful being, she appeared like an old woman, and in this state came to Eleusis. While sitting down on a rock near a spring of water, the daughters of the king of that city came to fill their jars. Ceres asks them for employment, and they take her home to the king, who receives her into his household, and she becomes nurse to his only son. In gratitude for her kind reception, Ceres proceeds in making her foster-child immortal, by feeding him with ambrosial—the food of the gods—and bathing him in a bath of flames. The queen, finding out the terrible process through which the child was passed, feared for its life, and grew angry with its nurse. Throwing off all disguises, Ceres reveals herself, and rebuking the

queen, tells her that, though her son cannot now become immortal, yet, he would have an eventful and successful life. She then commanded the king and people of Eleusis to build a great temple and altar in her honor, on the hill just above the spring where she had first sat, promising that after a while she would institute the ceremonies to be performed in it.

50. The temple was built and Ceres took up her abode in it, still angry and refusing to again dwell in Olympia. She dwelt in the temple a whole year, being laughed at and made fun of by Iambe, one of the king's servants, in vain endeavor to find her daughter. In vain the oxen ploughed the ground; in vain was the barley seed scattered in its furrows; Ceres would not allow it to grow; in vain Jupiter tried to conciliate her; and in vain did the gods try to induce her to return to Olympia; but she would not, nor would she return fertility to the earth until she had again seen her daughter. At length Jupiter, in his heavenly abode, interfered, and ordered the restoration of Persephone, but only on conditions that she remain with her mother only two-thirds of the year, and the other third to be spent with her husband. So Mercury, the messenger of the gods, was despatched to the lower regions, and she was brought back. Her mother received her with joy and gladness, and the buried seeds sprouted out from the ground in great abundance. Then having instructed Celeous in the divine services,

and in the sacred ceremonies which she required to be celebrated in her honor, she returned to Olympia.

51. Thus were the mysteries of Eleusis instituted. They were a dramatic reproduction of the different incidents of the legend, kept ever before the people in the annual observances of these rites; and although we see in the beautiful story nothing more than a mere representation of the rejoicing of all nature upon the return of Spring (Persephone) to Mother Earth (Ceres, or Demeter), after the death of Winter, yet to the **Eleusinians**, this was a genuine and sacred history.

52. The mysteries were divided into two degrees, the lesser and the greater. The former being a preparatory purification for the latter. The former could be communicated to all; at first, however, only Athenians could enter the order, but, later, all Greeks were taken in, and later still, all mankind were eligible. In the greater degrees, although all must have passed through the lesser, yet we find but few who were allowed to enter, and these only Greeks. There was perhaps a reason for this. We know that the Truth as we know it was eagerly sought after by the more advanced thinkers; all this truth, however, could not be understood or grasped by the uneducated or common people, and therefore they were kept in the lesser degree. And again, although certain truths were taught in the lesser, yet the higher truths were such that, it is said,

would destroy the whole system of religion, for they taught that their religion was a delusion; the gods were shown to be only allied mortals, and that the Supreme Cause of all things took their places. Thus the Secrets of the Greater Mysteries were, the detection of polytheism as vulgar and ridiculous; and, the discovery of the doctrine of the Divine Unity. This is proved by several ancient writers.

So sacred were the mysteries held by all, that its great secrets have never really been fully disclosed, and were so jealously guarded, that no punishment was too severe for those who betrayed them. Death was the immediate result, and the punishment did not even end there, for a monument was placed over his grave with a record of his sins, and the penalty meted out to him, as a warning to all others. Aechylus was thought to have given away some of the secrets of the order, and only escaped with his life, on proving that he had never been initiated. Aristotle, the greatest ancient writer on mathematics and medicine, was tried on the charge of copying the sacrificial rites of Eleusis, and was banished. Membership in the lesser degree was thought as necessary as is baptism to all members of the Christian church today, and the custom of initiating even children was general.

53. The temple of Eleusis, in which the rites were celebrated, was a magnificent building, supposed to have been erected, as we have seen, by

command of the goddess herself, and the site of its ruins is still shown. It is situated on the western side of the hill, and behind it is a terrace cut out of the solid rock some eight or nine feet above the floor of the temple where these ceremonies took place. The length of the terrace is two hundred and seventy feet, and its breadth, in its widest part, is forty-four feet. At the northern end of the terrace is a remnant of a chapel, leading up to which were several steps. This temple had always been held in great veneration and respect; so much so, that when their great conqueror, Xerxes, who destroyed all temples he came across, when he reached Eleusis spared that one. It was however, destroyed by Alarie, the Goth, during his march from Asia Minor to Rome in 396 A. D.

54. The ceremonies last ten days. As the goddess was nine days wandering about the earth, so the candidate was nine days purifying himself for the greatest event of his life. This purification took place at Athens. On the **first** day all the candidates for admission into the mysteries assembled, and to each was appointed one of the order, a Mista, whose duty it was to instruct the candidate in the teachings of his degree, and to attend him throughout the ceremonies. The **second** day was devoted to the physical purification of the neophytes and their offerings (pigs) by washing and bathing in the sea. The **third** day was a day of fasting. On the **fourth** a bucket of pomegranates and poppy seeds were carried in

solemn procession to the Temple of Eleusis. The **fifth** was held in commemoration of Ceres' visit by torchlight to the cave of Hecate and was called the "Day of Lamps." The other four days were given to teaching, prayers and other preparation for the great event.

55. On the tenth day, a vast procession, each carrying the narthex, a sort of hollow reed, in which Prometheus is said to have stolen the heavenly fire, left Athens for Eleusis. As the procession marched along, with here and there asses wearing the implements used in the rites, laughter and gibes were heard on every side. Nearing the bridge that crossed the river Cephissus, a woman, or man dressed as such, was stationed to represent Iambe, the servant who abused Ceres when sad from the loss of her daughter. This character was privileged to use sarcasm most bitter, and taunts more piercing than ever Aristophanes ever dared to use in his comedies.

56. Previous to his initiation, the candidate was closely questioned as to his life, as it was required that he be of a clear and unblemished character, and free from the suspicion of any notorious crime. He was required to confess every wicked act he had committed during his life, and was obliged by solemn engagements, to commence a new life of strictest piety and virtue.

57. There were four superior officers who assisted in the ceremonies of initiation, the Hierophant, the Torch-Bearer, the Sacred Herald, and the Attend-

ant at the Altar. The Hierophant was regarded as the representative of the Creator, and bore as his symbol the Demiurgus, or golden globe. His surroundings were in keeping with his dignity, and wonderfully like a scene described in Revelation. His throne was of gold, arched over with the rainbow and radiant with stars. Before him stood twenty-four attendants clad in white and wearing crowns of gold, while around him burned seven lights, whose brilliancy was increased by thousands of burnished mirrors. His office was to instruct the neophyte, after the trying ordeal of initiation, in the true purport of the mysteries and to unfold the sublime truths which were to be taught. The Torch Bearer represented the sun and the Attendant at the Altar the moon. The office is sufficiently indicated by the name of its officer. The Herald was the representative of Mercury, the messenger of the gods, and bore the caduceus or wand of Mercury, as his badge.

58. The initiation into the lesser or Mystic Degrees was conducted as follows: Led by the Mystagogue, an office filled by either a man or woman, the candidate approached the portal of the temple, from which all but the initiate had been forbidden to approach under pain of instant death, and for the sake of greater security, the Herald proclaimed "Hence, hence, ye profane," as the candidate was led into the sacred enclosure. It was a moment of extreme terror and solemnity, and it required him to call up all his boldness and fortitude.

Virgil, at this point, in describing the mysteries, makes use of the following prayer: "Ye gods, to whom the empire of ghosts belong, and ye, O silent shades, and Chaos and Phlegethon, places where silence reigns around the realms of night, permit me to utter the secrets I have heard, give me your divine permission to disclose things buried in death, earth and darkness."

Instantly all was confusion. The most terrible sounds assailed the candidate's terrified ears—the fierce roar of wild beasts, the hissing of serpents, the crash of thunder—and he was unable to move a step further, or find the entrance to the place to which he aspired. Claudean, in speaking of the entrance into the mystic rites, says, "Now I see the shrines shake upon their tottering bases, and lightnings, announcing the Deity's approach, shed a lurid glare around. Now a loud warning is heard from the depth of the earth, and the Cecropian temple re-echoes, and Eleusis raises her holy torches, the snakes of Triptolemus hiss and lift their scaly necks rubbed by their curved yokes. So afar the threefold Hecate bursts forth."

59. Passing on, the bandage is removed from his eyes, and he found himself in what appeared a wild, uncultivated country. Spectral glare supplied the place of sunlight. Beasts of prey menaced him on every side, while the elements, unloosed, threatened him and the world with instant destruction. Recovering from his surprise and terror, and his eyes becoming accustomed to the half light of

the place, he discovers before him a door with this inscription: "He who would attain to the highest and most perfect state, and rise to the sphere of absolute bliss, must be purified by fire, and air, and water."

60. Scarcely had he read these words, when the door turned on its hinges, and he was thrust through the entrance into a vast apartment. A loud plaint of sorrow wailed through the shadowy corridors, filling him with unutterable dread, while, at the same time, two high iron gates crashed open, disclosing to his frightened view a vast yawning gulf of flame. All the sufferings of grim and dread Tartarus was made to pass before him. The terrible purification of fire—the avenging furies and forked tongues of flame; the purification of air, the strong burning wind and the mighty, rolling wheel; the purification of water, the gloomy lake, with its dense clouds and fearful shadows, all speaking of the awful truths of religion and declaring the great law of retribution, were some of the sights that met his view.

61. In the sixth book of the *Aeneid*, Virgil gives the following description of these scenes. He says: "Before the very courts and in the opening jaws of hell, grief and tormenting care have fixed their couches, and pale diseases; repining age, fear and famine—forms terrible to view—and death and toil, then sleep that is akin to death, and criminal joys of the mind; and in the opposite threshold, murder-

ous war, the iron bed chambers of the furies, and frantic discord."

62. Hardly had these passed, ere his way was barred by another iron door, before which he halted, while the Hierophant chanted in a solemn voice, the Orphic poem quoted by Eusebius: "I will declare a secret to the initiates, but let the door be shut against the profane. But thou, O Musaeus, the offspring of bright Silene, attend carefully to my song, for I shall deliver the truth without disguise. Suffer not, therefore, thy former prejudices to debar thee of that happy life which the knowledge of these divine truths will procure unto thee, but carefully contemplate this divine oracle and preserve it in purity of mind and heart. Go on in the right way, and see the sole Governor of the world. He is one and of himself alone and to that one all things owe their being. He operates through all, and was never seen by mortal eyes, but does himself see everyone." This was the first intimation to the candidate of the Divine Unity which these mysteries were about to unfold to him. When the prayer was ended the door before which they stood opened and disclosed a scene of ravishing beauty, and quite the contrast of the gloom just left behind. "Here the air they breathe is more free and enlarged, and clothes the field with radiant light. Here the happy inhabitants know their own sun and their own stars."

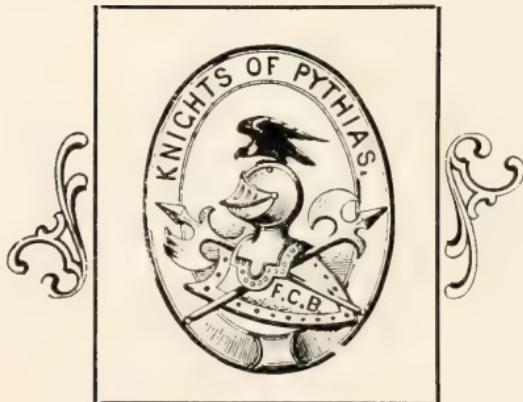
63. This Autopsia was the most sublime part of the whole initiation. The candidate had just seen the

horrors of the lost, had looked into the “very courts and open jaws of hell.” Gloom, darkness and horror surrounded him; when suddenly Autopsia bursts upon him, and listening to his guide, he is told that in this light without form was imaged the divine splendor—in this beautiful light whose sourcee was unseen—for these initiations took place at midnight—but which illuminated all and spread its radiance over all, was the symbol of the glory that dwelt visibly in the Godhead. It was the first gleam of a one God, soon to be revealed, though imperfectly, for no Paul stood by with words of wonderful power to declare “the unknown God.” Yet He was made manifest and the Epopta regained some of the truths that had been well-nigh lost in the shipwreck of humanity. “And now being initiated and perfect the candidates are no longer under restraint, but crowned and triumphant, they walk up and down the regions of the blessed, converse with pure and holy men, and celebrate the mysteries at pleasure.

64. In the closing scene of these mysteries there is a curious phraseology used as a benediction coux..one, pax. These words were long thought to be inexplicable; but they now prove to be of pure Sanscrit and are used to this day by the Brahmins at the conclusion of their religious rites.

For four hundred years after the beginning of the Christian era, the mysteries were continued and were only finally destroyed by Theodosius the Great who ruled the Western Empire from A. D. 346-395.

It must be remembered that the description here given is of those mysteries after the purity of the institution had passed away and their original meaning lost. It was an Athenian institution, and, as mentioned above, was a copy of the "Mysteries of Isis and Osiris," and was brought to Athens by a learned Greek named Melampsus.



HOMER'S HYMN TO THE EARTH, MOTHER OF ALL

P. B. Shelley

O universal mother, who dost keep
From everlasting thy foundations deep,
Eldest of things, Great Earth, I sing of thee;
All shapes that have their dwelling in the sea,
All things that fly, or on the ground divine
Live, move, and there are nourished—these are thine;
These from thy wealth thou dost sustain; from thee
Fair babes are born, and fruits on every tree
Hang ripe and large, revered Divinity!

The life of mortal man beneath thy sway
Is held; thy power both gives and takes away!
Happy are they who thy mild favors nourish,
All things round them grow and flourish,
For them, endures the life sustaining field,
Its load of harvest and their cattle yield
Large increase and their house with wealth is filled.
Such honored dwell in cities fair and free,
And homes of lovely women, prosperously;
Their sons exult in youth's new budding gladness,
And their fresh daughters free from care and sadness,
With bloom-inwoven dance and happy song.
On the soft flowers the meadow grass among,
Leap round them sporting—such delights by thee
Are given, rich power, revered Divinity.

Mother of gods, thou wife of starry heaven,
Farewell! be thou propitious, and be given
A happy life for this brief melody.
Nor thou, nor other songs shall unremembered be.



THE RATHBONE MONUMENT
New Forest Hill Cemetery, Utica, New York

CHAPTER V.

THE MYSTERIES OF ISIS.

“He (Osiris) hoped he could civilize men and take them off from their rude and beastlike course of life.”—Diodorus Siculus.

IN entering upon our investigation concerning the mysteries of Egypt, we are conscious it is the subject of the deepest interest. Over the entire history of the Land of the Pyramids a veil of mystery is drawn, thick as the fabled one that hid the face of Isis from the look of the vulgar. The very name calls up a host of strange scenes, and opens, like some magic “Sesame,” the cavern doors where lie hid untold riches of days gone by. Its history is a dream, not of promises of the future, but of the achievements of the past. Here empire placed her throne and swayed her scepter. Long before Greece, and Rome, and Assyria had been wrapped in their swaddling clothes, Egypt was a man of war, and the hero of victory. The stones that reared Athens in splendor, and spoke forth the beauteous conceptions of Phidias and Praxiteles, were unused in the quarries long after the Colossi of Thebes had grown old with years. While Abraham, the father of the faithful, wandered a nomad and lived in tents, a Pharaoh

sat on the throne of Egypt, and but a few years after the Ishmaelitish merchants led their camels, laden with spices, balm and myrrh, commodities only used by rich and cultured peoples, from Gelead to the Nile. A few years from this, and there are standing armies in Egypt, chariots of war, bodies of infantry, and, what is still more surprising, a large body of cavalry.

67. Now it must be remembered that it was in the Secret Society of Isis and Osiris that this ancient and wonderful civilization had its origin. Here was fashioned and wrought out those ideas that subsequently entered into the very life of the people. It was undoubtedly its laws that gave Egypt such power. Its achievements can be read on the sculptured walls of Thebes and Memphis. Its ideas set unperishably throned on the solemn stony face of the Sphinx; and as these in their solitude look ever onward, it is the Isianic Society incarnated, waiting for the coming of the hour its priests and devotees longed and watched for but never came to them.

68. There is another reason why the history of this Society is of absorbing interest to us, and that is, the influence it had upon the religion professed by so many millions, both on this continent and in Europe. There is no doubt that the Jews were strongly inclined to the superstitions of the Egyptians. Their whole history in the wilderness shows this, and much of the ritualistic law given them was in compliance with this prejudice.* Those men who

*Warburton.

controlled a formative and controlling influence in the affairs of the Jews, were without any question, initiates of this Society. Joseph, when exalted to the Prime Ministry of Egypt, was married by Pharaoh to the daughter of the Priest of On, which is but another name for Heliopolis, or Thebes, the great seat of these mysteries. By this marriage he became of the caste of priests, and eligible, both he and his descendants, not only to initiation, but to the highest offices in the rites. Moses, son of Pharaoh's daughter, bred at court and instructed in all the wisdom of his day, must have been initiated in order to have learned this wisdom. But the most convincing proof of the influence of this Society upon the Jewish mind is found in the wonderful scene exacted at the base of the mount while the top was shuddering before the mighty presence of the great "I AM." The bull of Apis was always, in the Egyptian worship, the symbol of Osiris, and as they made the calf of gold and shouted "These be thy gods, O Israel," they were copying precisely the worship of this Society in their adoration of Osiris, under his symbol.

69. But more to our purpose is the influence this Society had upon Pythagoras, in whose teaching we find the secret of the friendship of Damon and Pythias. This influence was not only suggestive, but formative. In many cases we can trace the parentage of ideas of the Samian to these mysteries. Here he found that which he sought when he left his native isle, intent upon penetrating the innermost secret of

things, not only of things physical, but things divine as well. His moral and religious ideas show their Egyptian origin. The unity of the Godhead, the immortality of the soul, and the necessity of an upright, virtuous life as a preliminary to happiness hereafter, which was inculcated in such a forceful way in the secret recesses of the Theban temple, all found a place in the Pythian Society. His astromonical and geometrical ideas were derived from the Egyptian priests, and his mechanical ones also. The greatest achievements of engineering skill the world has ever seen are to be found on the banks of the Nile. Modern science stands aghast at the thought of rivalling them. It was while standing face to face with the problems solved in the erection of the Pyramids and Sphinxes, and in the transportation of the Colossi, that Pythagoras conceived that grandly beautiful theory of what may be termed in the language of the modern philosopher "the rhythm of movement." He was not a servile copyist, but it is still true that the suggestion of many of his ideas may be traced to the teachings of the priests of Isis and Osiris.

70. The two central figures of these mysteries, as well as of Egyptian history, were Isis and Osiris. These, when stripped of their mystic garments and brought down to the level of humanity, appear to have been an early king (Osiris) and queen (Isis) of this country, who were at the same time brother and sister. These, by their superior virtue and intelligence won the admiration and confidence of the wild and

untutored barbarians, led them out of their degraded state and guided their feet into the path of civilization and empire. Under their direction the land of savage darkness became light, and full of joy. Isis taught the people to hold the plow and turn the furrow, and to make bread from the ripened grain. While doing this she made laws for human society and restrained men from lawlessness and violence by their sanction. Osiris built Thebes with its hundred gates; erected temples and altars, **instituted the sacred rites**, and appointed priests to have the oversight and care of the holy things.

71. Having accomplished these things, and seeing their effect upon his own people, he resolved to raise a great army, and, leaving Isis as ruler, go through all the world, "For he hoped he could civilize men and take them off from their rude and beastlike course of life."* This he succeeded in doing, but shortly after his return he was slain by his brother, Typhon. After his death Isis made a vow never to marry again, and spent her days in ruling justly over her subjects—"excelling all other princes in her acts of grace and bounty towards her own people, and therefore after her death she was numbered among the gods, and as such had divine honors and veneration, and was buried at Memphis, where they show her sepulchre to this day in the grove of Vulcan!"

72. This appears to be about the truth concerning these mysterious personages, though the gratitude

*Diodoras

of after ages invented an immense number of fabulous stories. The sacred rites which Osiris is said to have instituted, received many additions in course of time, and finally were divided into two degrees. These as in their copy at Eleusis were called the Great and the Less, the latter being a preparation to the fuller revelation of the secrets contained in the former.

73. In the great mystery was represented the allegorical history of Osiris, which the Egyptians regarded as the most solemn mystery of their religion, and which Herodotus and all the other ancient writers mention with the greatest caution. To be initiated in these was the great privilege of the priests, though this cast was not all admitted indiscriminately to this honor. This was reserved to the heir apparent to the throne and for such priests as excelled in virtue and wisdom. This exclusiveness explains the conduct of the priests of Thebes in delaying the initiation of Pythagoras, and in yielding to his solicitations for this honor only at the positive command of King Amasis.

74. The less or initiatory degree had, however, no other purpose than the corresponding one at Eleusis; namely, to teach the doctrine of an overruling Providence, enforcing it with the sanction of future rewards and punishments. The “work” of this degree was better adapted to the end in view than the Grecian copy. The famous myth of the “Judgment of Amenti,” which forms part of the “Book of the Dead,” is without question an ac-

count of this initiatory rite. To fully understand the scenes, we must remember that the candidate always represented one dead, and the entrance into the cavern in which the mysteries were celebrated was allegorically the doorway to the grave.

75. Entering a vast chamber, the candidate found himself in the presence of Osiris, the dread and unpartial judge of the dead. The way to this point had not been without trials. At the entrance he had passed Cerberus, the hideous "devourer of the dead" ready with open jaws to do his terrible office, should he be found unworthy. Before Osiris were poised the scales of justice, near which stood Thoth or Time, and the dog-headed Anubis, "the director of the weight." The candidate advanced alone, in the attitude of prayer—a symbol that it was on his own merits that he was to be judged. Anubis placed a vase, holding a representation of the heart of the candidate, in one scale and the emblem of Truth in the other. In silence all await the result, while the dread Osiris sat with crook and flail to pronounce judgment, and as the scale turned it was pronounced. If adverse, he was conveyed to earth again, and as he passed out, all communication with the mysteries was figuratively cut off, by hewing away the earth with an ax, after his exit. If, however, his virtues so far predominated as to entitle him to admission to the mansion of the blessed, Horus taking in his hand the tablet of Time, conducted him to Osiris, who sat on his throne in the midst of the waters, from which rose

the lotus bearing upon its expanded flower the four Genii of Amenti.

After passing the dread god, still guided by Horus, disguised in a dog's head, the customary mask of the attendants, the candidate threaded his way through mysterious labyrinths, reaching at length a stream of water, which he was directed to pass. At the same time three grotesquely attired forms stopped him, and pressing to his lips the Chalice of Oblivion, bade him "drink of the oblivion of all vices and the forgetfulness of all imperfections."

76. The terrible scenes having been passed through the joy of the initiate began. Hymns, in honor of the Divinity, were sung, choruses of triumph and joy were heard. He listened to the sublime doctrines of the sacred science. No more a profane, he dwelt among the best and noblest of the land, among the choice spirits of his beloved Egypt.

Such was the initiatory rite of Isis. It was the idea here developed of a strict and unpartial scrutiny of every man's life, one before which even kings were found wanting, that gained for it such an influence over the Egyptian mind, and gave to the civilization of the land of the Ptolomies its distinct individuality and complexion.

77. The great mystery, as we have already hinted was founded upon the murder of Osiris, and the wanderings of Isis in search of his dismembered body. The legend was this: On the return of Osiris from his journey of civilization he fell a

sacrifice to the intrigues of his brother Typhon, who had formed a conspiracy to dethrone him and usurp his throne. Osiris was invited to a grand entertainment, at which all the conspirators were present. Typhon produced a valuable chest, or ark, richly inlaid with gold, and promised it as a present to the one present whose body it would most conveniently contain. Osiris was tempted to enter it but was no sooner in the chest than it was nailed down and cast into the river.

The body thus committed to the waves was thrown up in Byblus and left at the foot of a tamarind tree. Isis, in the extremity of her sorrow and bereavement, wandered over the earth in search of the body, and, after many extraordinary adventures, at length discovered it and brought it back to Egypt in triumph, to give it a splendid interment. By the treachery of Typhon she was again deprived of the body, which was severed, and divided among the conspirators. With infinite zeal and labor Isis again discovered the remains and committed them to the priests for burial, having first pledged them to secrecy, at the same time reporting that Osiris was risen from the grave.

78. On this legend the dramatic scenes of initiation were constructed. They were pompous and imposing and conducted with great splendor. Several days were given up to them. In the processions were borne the images of Isis with the dog's head, and the ark, or cista, emblematic of the one which held the remains of the murdered god. The procession

was led by the priest or Hierophant of the mysteries, who bore in his hand a garland of roses. The statues of Isis were always crowned with wreaths of this flower, which gave rise to the phrase “*sub rosa.*”

79. The places of initiation were contrived with much art and ingenuity, and the machinery with which they were fitted up was calculated to excite every passion and affection of the mind. These places were indifferently a pyramid, a pagoda, or a labyrinth, furnished with vaulted rooms, and extensive wings connected by open galleries, with huge pillars on which were carved the mysterious symbols used in the initiation. The Island of Philae, in the Nile, near the cataracts, contained a temple dedicated to Isis and Osiris, which covered nearly its entire surface. “It was in the gloomy and subterranean caverns of this temple that the grand and mysterious rites of this goddess were unfolded to the adoring aspirant, while the solemn hymns of initiation resounded through the long extent of these stony recesses. It was there that Superstition, at midnight, waved high her flaming torch before the image of Isis, borne in procession, and there that her chosen priests, in holy ecstacy, chanted their sweetest symphonies.

CHAPTER VI.

THE MYSTERIES OF THE CABIRI

“To him that overcometh will I give to eat of hidden manna, and will give him a white stone and on the stone a new name written which no man knoweth save he that receiveth it.”—Rev. ii.17.

IN the northern part of the Ægean Sea, just off the coast of Thrace, lies a little island about thirty-two miles in circumference. From its center rises a lofty mountain called Saoee, from the top of which the distant walls of Troy may be seen. Its political history is of little importance. It is said to have given birth to Dardanus, founder of Troy. Its inhabitants fought on the side of Xerxes at Salamis, and, in after years, it served as a city of refuge to the fleeing unfortunate.

81. “But, notwithstanding the little account in which it was held politically, Greece always spoke of Samothrace with the greatest veneration. It called up to the Grecian mind things venerable from their antiquity, and to be treasured by reason of their peculiar sanctity. The mysteries which were here celebrated, next to those of Eleusis, were the most famous of the Hellenic world, and surpassed these and all others of Hellas in their antiquity.

The Cabiri were certain deities most probably of Pelasgic origin, held in great veneration at Thebes in Egypt, and in Lemnos, Imbros and Samothrace, three islands of the Ægean Sea. In Samothrace they were held in particular veneration and there the ceremony of their mysteries was regularly performed with great solemnity. This was the native island of Pythagoras, and it rests between these mysteries and those of Eleusis as to which Phythagoras was first initiated into.

The number of the Cabiri is variously given by different ancient writers, though mostly given as four; these four were Axierus, Axiokersus, Axiokersa and Casmillus. They were represented as small of size and deformed with a hammer on their shoulders, and a half shell on their heads. Gradually under the Greek cosmography they were transformed from the hideous Cabiri to the beauteous Tyndarida, Castor and Pollax.

In the migration which the Egyptian gods made into the land of Hellas, they first celebrated their sacred rites in this island. So great was their antiquity, and so confessedly of Eastern origin, that the Cabiri never attempted to alter the language used in the celebration of the mysteries, but to their last day, made use of a peculiar dialect which was a compound of Hebrew and Chaldee. Iamblichus claimed that the language used in these mysteries was "the language of the gods, the first and most ancient language spoken upon the earth." Indeed, such was the reverence in which the Cabiri were

held, that those authors who mention them seem to shudder with superstitious dread at their very thought.

82. This great dread has closed the lips and held the stilus of those who could have given us information concerning these rites, and made the task of unfolding their secrets one of extreme difficulty. This remark applies as well to the other mysteries, but not to such an extent as to the Cabiri. The knowledge we have comes from putting together scattered units of their nature and design, with the little aid we get from the questionable History of Sauchoniatho, preserved by Eusebius. These fragments are full of apparent contradictions, and too, their officiating priests were not unfrequently confounded with the gods whom they worshipped, and both were called by the common name, Cabiri. It is indeed, difficult to keep this distinction in mind. Cabiri was the name of the gods worshipped, while the proper title of the priests was Coes, or the Dioscouri, or Cabiri, or Corybantes or Samothraces.

83. The Cabiri, according to Sauchoniatho, were the sons of Sydyk, but we are baffled at every turn, as we attempt to learn, except through conjectures, their place and birth hour. They were seven in number, were said to be skilled in medicine and charms and the builders of the first complete ship. This is all we know positively concerning these mysterious personages. Yet, "all the countries," says Mr. Jennings, "in which the Samothracian and Cabiriae worship prevailed were peopled either by

the Palasgi or by the Aeolians, who, of all the tribes comprehended under the general name Hellenes, approach most nearly, in antiquity and language to the Pelasgian tribes;" and Mr. Kenrich in his "Egypt before Herodotus" says: "We seem warranted, then to the conclusions, that the Pelasgian tribes in Italy, Greece and Asia were united, in times reaching beyond the commencement of history, by community of religions, ideas and rites, as well as letters, arts and language.

The rites then were probably introduced into the sacred isles by the Pelasgi, the earliest inhabitants of Greece, and must have been celebrated for nearly two thousand years.

84. But, though our positive knowledge of the Cabiri and their mysteries is so slight, there is a conjecture that has so much circumstantial evidence to support it, and at the same time such a great amount of internal proof, that it may be regarded not in the light of a theory so much as a determined fact. This is the conjecture of Faber, that these mysteries were nothing more than an allegorical account of the flood, and that the rites referred to the incidents of the Deluge and the Sabian worship of the sun and stars, introduced by Nimrod.

85. His reasons for this conjecture are so curious that no apology need be made for introducing them her. Taking the fact so frequently stated by ancient writers, that the language of the mysteries was of oriental origin, from the names of the deities, he shows conclusively that they are derived,

for the most part, directly from Hebrew words. And not only so, but that the root words of these names had some reference to the deluge, or to circumstances and persons connected therewith. Thus, Titan, a word which occurs so often, not only in these mysteries, but in the whole Grecian mythology is evidently the Hebrew Tit, and signifies a diluvian or one living at the time of the flood. Sydyk, the father of Cabiri, is the same word Moses used in speaking of Noah, in Gen. vi:9; while the very name Cabiri is only writing the Hebrew Cabirim in Greek characters. All these coincidents seem to point to the flood; but there is one other that is still more interesting, it is especially declared that the Cabiri were the builders of the first ship that was ever navigated.

86. His conjecture as to the establishment of the mysteries is also very plausible. After the wonderful preservation of the Cabiri in the ark, it would be very strange, indeed, if the descendants of Noah, and especially those who outrode the flood with him, had not commemorated this preservation by some special and solemn religious festival. This, in itself a thing most proper, soon lost its character of a simple festival and became an act of worship, not of God, the Saviour, but to Noah and his sons, the saved. These were elevated to the rank of Hero-gods. It was but a short time before this was still further corrupted by the introduction of Sabianism. The Chaldean shepherds as they lay on the ground, in the still midnight, and gazed up into the blue above,

and saw the stars holding their way unchanged—Canopus glittering down upon them with its diamond brightness, and now ever pursuing the wearied Pleiades, and Lyra beaming upon them so peacefully—felt their souls awed within them; and as there were no singing angels to tell them a better story, they fell down and worshipped. “Men began to build temples to the stars, to sacrifice to them, to worship them, in the vain expectation that they should thus please the Creator of all things.” For four hundred years this idea, a remnant of the antediluvian idolatry, lay working in the bosom of the posterity of Noah. Ham was especially tainted with it; but he, as well as the others, was prevented from openly avowing it, through fear of the patriarch, who was still living. At length Noah was gathered to his fathers and then the flood of Sabianism and idolatry, more destructive than that upon which the ark rode safely, burst in. Nimrod, the first avowed apostate, openly attempted to build a temple to the host of heaven. Babel was God’s answer to his crime.

87. It was upon corrupted and mutilated traditions of the deluge that the mysteries of the Cabiri were founded. The union of Sabianism, or star worship, with these traditions caused many peculiar ideas and many apparent contradictions to creep into the rites. While adoring the heavenly bodies, they did not forget the object of the founding of the rites—to commemorate the deluge. Noah and the sun soon became one in their worship. The upturned crescent

of the waning moon, as it rode the heavens, was no unfit emblem of the ark that rode the waters, and they were soon worshipped in conjunction. The Chaldeans became famous the world through for their skill in astronomical science, and while they marshalled the stars and called them by their names, they contrived to picture upon the celestial sphere the principal events connected with the deluge. Modern astronomy has conserved the idea, and to this day Nimrod continues to look down upon the affairs of mortals from his shining place in Orion.

88. The scenes of the initiation, as we gather them from the scattered tenets that have come down to us, seem to be an allegorical representation of the incidents of the flood beginning with the entrance into the ark of those who had been chosen, and ending with their exit into a new world and a new era. That the candidate might fitly represent the uprightness and purity of the Noachidae, he suffered a preliminary purification by water and blood, a strange likeness to the Jewish rites. As the past was to be forgotten, all its instructions superseded and its foundations destroyed, even as the breaking up of the fountains made chaos of the antediluvian world, he was led to the fountain, the (obluron) and made to drink forgetfulness, and then to another, Mnesmosyne (memory), that he might be prepared to remember the instructions he was about to receive.

89. Into the jaws of a mystic cavern, through

ways covered with terror and gloom, thrust forward in the midst of appalling sounds—the rushing of waters, roaring thunders, expiring yells, flashing lightnings—the death cries of a strangling, drowning world, his attendants, while about him and on either hand the spectral sins of his past life glared phantom-like upon him. To these succeeded a silence and darkness, emblems of that which filled the ark as it wandered over the waste of waters seeking some friendly land to grate its keel; at length a feeble light diffused a spectral glare through the apartment in which the candidate rested. In its dimness and ghastliness strange objects of terror met his sight. Black-draped walls, pictured with symbols of decay and death, were around him. Terrific phantoms, grim and ghastly, passed and repassed, and at his feet up rose a bier on which was a coffin and in the coffin a dead body. Invisible choirs chanted dirges, while other visions more terrifying still, were multiplied around him, until trembling and fearful, oftentimes senseless, the poor bewildered Neophyte knew not which way to turn.

90. Here ended the pilgrimage of gloom. Suddenly a flood of dazzling light poured in upon the scene. The surroundings changed as if by enchantment. The dark drapery with its funeral emblems disappeared. Garlands wreathed the walls and altars. The dead in the coffin sprang to life, and the funeral psalm swelled into a joyous hymn of hope and victory. A new era had come to the world, and this was the emblem of its breaking. The candidate was led

to the presiding priest and instructed in the secret meaning of the institution, which, in the main, was the same as taught at Eleusis.

91. There is one part of the initiation which must not be omitted, as it throws much light on a certain passage in that most incomprehensible book, the Apocalypse. At the close of the "work" of initiation, the candidate was baptized and received, as in the Christian church, a **new name**. This new or baptismal name was engraved, together with a mystic sign or token, upon a white stone, and served as a talisman in time of danger, and as a sign of recognition wherever he went. Strange stories are told of its magic power. It was an age of unkindness, of anything but union, and yet at sight of this token, that mystical rather than magical union of souls at once sprang into being. St. John must have referred to this **mystic stone** when he wrote, "To him that overcometh will I give to eat of **hidden manna**, and will give him a **white stone**, and on the stone a new name written, which no man knoweth saving he that receiveth it."*

92. It is worthy of observation just here, that the idea seems always to have prevailed among the uninitiated, that the groundwork of these mysteries was a sort of wonderful regeneration, or new birth. As we have already stated, initiation was supposed to be the beginning of a new life. In its solemn and terrific scenes, the old traditions and old life ended, and out of it the candidate came with new thoughts,

*Rev. ii:17.

and new aims. It was eminently proper, then, in view of this belief, that a new name should also be given him. A strange and fearful scene took place, in these mysteries, when this regeneration, by the singular rites of the Tanrobolium, was celebrated.

93. The high-priest, clad in his pontifical robes, descended into a pit, above which was laid a floor, pierced with innumerable holes. Upon this floor a bull, crowned with chaplets of flowers, was led, and his throat cut. The leaking blood fell in showers upon the floor, and through the holes, upon the priest below, covering his head, his body and his raiment. This baptism of blood was conceived to regenerate those upon whom it fell, and in token of this new birth they wore the blood-stained garments as long as possible. There is something strange and curious in this custom, especially to the believer in immortality and a resurrection. This ceremony, doubtless, had reference to the death and resurrection of the hero-gods in whose honor the mysteries were celebrated. It is a fact full of meaning, that most of the ancient mysteries represented those who were their patrons as having tasted death and afterward experiencing a miraculous revivification. Thus Osiris was dismembered by his enemy, Bacchus, by the Titans, Hercules, Adonis, Mercury, Orpheus, were all dead and yet lived again. But it was in this strange, and, in some respects horrible ceremony, that the candidate was allegorically represented as undergoing the same events.

94. It should be observed in closing, that where

ever the rites of Cabiri prevailed, we always find them, in some manner or other, connected with caverns. The mysterious rites of Samothrace were performed in the cave Zerinthus or Saon. About the entrance were clustered immense swarms of bees, emblematic of the new birth that was to be found within its recesses. Within the cavern stood a huge pyramid, inclosing in its massive sides the central chamber in which the most sacred rites were performed. So, also, the Taautic cross (T), either simple or compound, and a small lake with a floating island, were found. The use and meaning of all these will be sufficiently manifest to those who have followed us in our account of this peculiar rite.

As the ancient faith became lost and the people ceased to venerate sacred things, these solemn rites gradually degenerated into orgies of the most immoral character. "Yet," says Mr. Jennings, "the primitive institution was pure in form and beautiful in its mystic signification, which passed from one ritual to another till its last glimmer expired in the freemasonry of a very recent period." The idea represented to the novitiate was the passing through death from a lower to a higher life.

95. That strange and mysterious third sect of the Jews, the Essenes, that existed in Judea in the time of Christ, owes its origin probably to suggestions received from this society, through the Tyrian architects, at the time of Hiram. No one can read the account Josephus gives of this sect without being at once struck with the similarity in form to the Cab-

irian rites. But though, in symbol and rites, it corresponded, its ideal was infinitely more exalted and beautiful—so exalted that there is a strange likeness between it and that of Christianity. This likeness is so great that Dr. Quincy does not hesitate to express his opinion that the Society of the Essenes was nothing but another name for Christianity, and that the early Christians were forced to take this form to protect themselves.



CHAPTER VII

THE ORIGIN AND HISTORY OF CHIVALRY

"Chivalry is the Christian form of the Military Profession; the Knight is the Christian Soldier."

KNIGHTHOOD is generally thought to have originated during the Middle Ages, some time previous to the Crusades; but although there is no doubt that Chivalry grew to be of more importance, and its ceremonies of grander proportions during this period, its origin lies much farther back; it is traced to an old German custom instituted when that nation was little more than mere wandering tribes, and which has been handed down in Europe through the Teuton tribes of the Celts and Franks, and has been perpetuated throughout the ages to the present time, with more or less modifications.

97. In the "Germania" of Tacitus we read that the barbarian tribe is assembled under the shade of the old forest, where preparation is in progress for a solemn ceremony. In the midst of this assembly stands a chief of the tribe. When all is in readiness, a very young man with blue eyes, long fair hair, and with body tattooed, slowly advances towards the chief, before whom he stands expectant.

The chief, without further ceremony or delay, gravely places in the hands of the young man a sword and a buckler. Should the chief be absent, then the youth's father, or some relative, undertakes this delivery of weapons. "Such," says Tacitus, "is the virile robe of these people, such is the first honor of their youth. Till then the young man was only one of a family; he becomes by this rite a member of the Republic. The sword and buckler he will never abandon." In this simple German rite we find all of the military elements of the future Knighthood, which was brought to its greatest height of perfection by Christianity. We find this custom of investiture of arms in vogue among all the Teutonic or Germanic tribes, and also among the Arabs, who, alone of all the Semitic nations, had instituted this rite.

This rude, simple act was the dividing line between childhood and manhood, it was the means by which a youth was vested with his civic rights; by this investiture he became a man, and enjoyed all the privileges of manhood. This rite in its simplicity was continued up to the ninth or tenth century, when the church undertook to educate and Christianize these old Gelman **miles**.*

***Chivalry**; this word "miles" in a Latin word and from which our words militia, military, etc., are derived. The word is used in the Latin books of the middle ages to describe the creation of a Knight; these books say that the individual was girt with the **cingulum militare**, and the individual himself is called a **miles**. Hence some contend that Knighthood originated with the Romans.

98. "Knight" (*) was an Anglo-Saxon word meaning a youth about the age of fourteen or fifteen; and as this was generally the age at which the young German was invested with his weapons of war and thus attained manhood, it gradually became his title after such investiture. As the young Knight followed the leadership of those who had gained experience, the word came to mean a dependent or a retainer; and during the twelfth century the armies of the principalities and kingdoms of Europe were composed of such Knight and military retainers of their respective rulers.

99. Knighthood, then, was not an institution, but a gradual growth from an old custom which was adopted by some of the German tribes of the Aryan nation, and by the Arabs of the Semitic race. During the feudal period of Europe's history the ceremonies of investiture became more and more elaborate and semi-religious, while the act itself still remained purely military, and the love of womankind began to be instilled into its code by the romance of King Arthur's round table. By these means the rough, uncouth, barbarous warriors of the ninth century became to a certain extent less uncouth and began to learn arts of civilization. When the thir-

*The word "Knight" came from A. S. "cniht," (boy, youth). This word was used before the Norman conquest of England, to mean a dependent holding land from one of the great vassals by Knight's service (Militia). Whether dubbed Knight or not, similarly **servicus** (sergeant or esquire) is a military dependent not of Knightly estate.

teenth century dawned upon the world, Christianity had gained such a hold upon the nations that the church took entire control of the ceremonies of Knighthood and brought it to its greatest perfection and enthusiasm. Its objects now were the defense of the church and the championship of the oppressed. These objects were given to the Knight in a code of ten laws, the tenth of which says: "**Thou shalt be everywhere and always the champion of the right and the good against injustice and evil.**"

100. With the end of the thirteenth century, Chivalry began to decline, and as rapidly as it arose, it fell into obscurity; and by the end of the fifteenth century nothing more is heard of it. The cause of this decadence is said by some writers to be the adoption of sentiment into its code, and the excessive development of certain of its orders, notably the "Knights Templars," and the Order of "St. John of Jerusalem."

First of all, these orders became too rich, and too arrogant. The times of peace, when they were not fighting, became tedious to them, so they had to find some other means by which to increase their riches. Their love of riches did not long remain with the orders themselves, but soon penetrated to the Knights; sensuality and debauchery entered into their castles. We read: "Scarcely had they received the knightly baldric before they commenced to break the commandments and to pillage the poor. When it became necessary to go to war, their sumpter horses were laden with wine and not with weapons,

with leathern bottles instead of swords, with pets instead of lances. One might fancy in truth they were going out to dinner and not to fight. It is true their shields were beautifully gilt, but they were kept in a virgin or unused condition. Chivalrous combats were represented upon their bucklers and their saddles, certainly; but that was all.”*

101. We have seen that the Knighthood of the Middle Ages was not the commencement of Chivalry, though it was the culmination of the order, brought about by the Christian church. Chivalrous deeds are recorded from all times, and from all nationalities, and will continue “so long as friendship fills the heart of man,” no matter how “devoid of opportunity for heroic deeds. For as truth and honor, courtesy and gentleness, purity and faith can never grow old; as valor and courage and kindness of heart and knightliness of soul are ever the highest orders of the nobility; so all days be full of Chivalry, all deeds may be instinct with earnestness of purpose that lives in the hearts of all.”

The age of Chivalry may be roughly stated to have extended from the time of commencement of the Crusades to that of the end of the “War of the Roses” in England. Within this period, about four hundred years, all that was peculiar to it arose, attained its maturity and fell into decay. Its life as a distinct profession was short, yet the spirit, and many of its external forms, were in existence long

*Peter of Blois, 12th Cent.

ages before that time and continued until about the sixteenth century.

102. Who were eligible for Knighthood? The answer to this question is "Everybody," the same as with our own order. Yet, as with us, so with the old order of Knighthood, there were exceptions. All persons inferior in body and mind, all whose manners and actions were depraved and infamous, all who belong to certain professions, and all whose origin was disdained or objected to were excluded. Knighthood was open to all others, rich and poor, though the expense pertaining to the rank kept it almost exclusively among the nobility.

There are several instances, however, where poor and ignorant men have been knighted for their own intrinsic worth. One, a poor woodcutter, named Varocher, so devoted himself to the Queen of France that he left his own wife and children to become her guide and defender. He led her through Hungary and protected her and her infant child, Louis, who was born while in exile, as he would his mother. After the queen's trouble was over and she returned to her husband, Varocher was knighted for his faithfulness. The King, Charlemagne, himself girded on the sword, a duke buckled the spurs, and the queen invested him with the emblem of nobility, exclaiming as she did so, "There is not in the whole world a man more loyal."

103. The age at which Knighthood was bestowed upon candidates varied from time to time. In the simple military period the bestowing of arms was

made as soon as the youth could wield them, and in many instances young children of ten and twelve were knighted. But when Chivalry was organized, the age at which Knighthood was conferred was about twenty-one years, and after a long and severe training.

The ceremony generally took place in later times during one of the five festivals of the church, Christmas, Easter, Ascension Day, Whitsunday and St. John's Day, but especially Easter and Whitsunday. Other occasions of which advantage was individually taken were private gatherings such as baptisms.

104. The place of the knighting was primarily on the battlefields where the deed that earned the honor had taken place, and some times on the very spot, and as the military ceremony was a very simple affair it was there often and easily performed, often too, in the very midst of the battle. It was in times of peace that most Knights were made, and then the ceremony took place in a more leisurely manner, in the castle or in the church, as the candidate chose a military or a liturgical ritual.

105. Every Knight had the power to create a Knight. This was the very essence, the life and spirit of the institution. It had existed from the beginning among the old Germans, and continued as long as Knighthood lasted. All that was necessary, we are told, was a "hand and a sword," and women sometimes made the investiture. But it is natural to look to the highest in rank for the honor of Knighthood.

and thus it became the privilege of the King or Emperor to confer it. This privilege, however, was only temporarily yielded to them, for it was never forgotten that "all Knights were equal." In the twelfth century, at certain times and in certain places, the clergy alone had the power of investiture.

106. In its simplest and earliest form the ceremony merely consisted of the bestowing of the spear and baldric or sword and belt, as in the old German custom described above. Later ceremonies began to be added to it, and the "dubbing"** became necessary. In the eleventh century the nobles began to fight on horseback, and all Knights became necessarily horsemen. From this arose the investment of the spur. Then, as warriors at this time always fought hand to hand, it became necessary to protect their heads and limbs from injury, and before he girded on his sword he clothed himself with a complete suit of armor.

107. Until seven years of age the future Knight was usually confined to the care of the women, and his nurses, who never left him, amused him with such games as are now played by our own children. At the above mentioned age his education began. Sometimes his education took place in his own father's castle; but more generally he was sent to the castle of some renowned captain, baron or prince, and in later times, when the church obtained her influence over the institutions of Chivalry, to some noted bishop or cardinal of the church, and there he remained until he was knighted.

*Dubbed from the A. S. *dubban*, to strike.

108. Servitude was the very essence of Chivalry, and no service of any kind was ever considered degrading; the Prince Elector himself bore the cup of the Emperor, and waited at his stirrup; while the Emperor held the bridle of the Pope.

109. The page or future Knight, then began his education at seven years of age, and for about seven years lived mostly with his mistress. He was taught to read and write; sometimes a little geography was imparted, and a very little history. But the education and training of the body was by far the more important than that of the mind, and most of his time was thus taken up in fencing, boxing, running and hunting and horsemanship. The fencing consisted in the use of the sword, lance and single stick. Learning to hunt was by no means a simple affair, besides the chase, the page had to perfect himself in flying the falcon, in feeding his birds, in calling and holding them, all of which took up considerable time. Added to these accomplishments, the page had to learn the business of the esquire in the stables; to learn how to clean, handle and take care of the armor in the castle hall. In the banquet hall he had to wait upon the table; and his mistress required his services at all times. Almost every morning he set off to hunt the deer or the boar, or he went with the ladies, with his falcons. On rainy days he played chess, and worked very hard at it, so that he might become proficient. By these means his education was finished.

110. It is interesting to note here that the institu-

tion of fagging in our public school is but a relic of this medieval service; until lately the junior scholars, who were called "servitors" waited upon the seniors in the schools at Eton, Rugby and others, and took their own dinner when their masters were done; and even now the choristers of Winchester, Oxford and Cambridge wait at table in their banquet halls. To sum up in the words of an old writer, the squires who had charge of the pages or henchmen were required to "lerne them to ryde clenely and surely, to draw them also to justes, to lerne them were their harness, to have all courtesy in wordes, dedes and degrees . . . moreover to teche them sondry languages and other lerninges vertuous, to harping, to pipe, sing, dance . . . with corrections in their chambers."*

111. The Esquire or Squire was called upon to perform certain duties pertaining to his lord; these occupations were varied, tiresome and had something of a domestic character. The meaning of the word itself is not very clear. Originally, however, it was applied to the villein or serfs who performed the lowest services of the household, but by the beginning of the twelfth century it was applied to young noblemen attached to the persons of the Knights.

At about twelve or fourteen years of age, the page, if he had so far been taught by his own parents, as occasionally some were, now quits his paternal home, and goes away for years, to some powerful baron, prince or bishop, to enter upon a course of instruction from which he emerges a perfected

*Furnival Forewords.

Knight. Sometimes this new teacher is his own monarch. The kings and princes of Europe in the twelfth century, when Knighthood had reached its zenith, considered the receiving of these pages, not only as a great privilege, but as an immense benefit to themselves, in thus gathering around them a great number of faithful and devoted followers, who looked upon their instructor as a second father. At about this age, then, and on his reception by this new teacher, he was made an Esquire.

112. In this rank he remained from five to seven years. His food was inferior to that of his superiors. His duties during war times were to arm and disarm his master; to carry his shield to the battle; to supply him with fresh arms, should he require them. As the battles at this time were hardly more than a series of duels, the Squire did not fight, but followed his lord and attended to his wants, and assisted in guarding the prisoners. Sometimes, however, the Squires had combats all by themselves and many in this way earned their spurs.

113. During times of peace the Squire's duties were to curry his master's and his own horse, to shoe them; to watch for his lord's waking and to dress him. The same offices he performed for all the guests. At meal times, he set the table, carved the meat, prepared water for the washing of hands, and poured the wine. During journeys he attended to everything, even to carrying the money, and paying the expenses. In the tournaments his duties were the same as in war-time. At night time,

wherever he might be he disrobed his lord, made his bed, and before he was permitted to retire himself, he saw that the horses were comfortable, and made the round of the castle or abode to see that all was safe. All this could not be done by one Esquire, and as each Knight had several around him, it lightened the work of each. The household of every castle was thoroughly organized so that there was no confusion in the work to be done. The principal officer was the Seneschal or Majordomo; then there were the Master of the Horse or Marshal; the Chief Huntsman, the Chief Falconer, etc. The Esquires were under the care of an old Esquire, and to him they owed implicit obedience.

114. In early times the Squires, as soon as they had perfected themselves in all pertaining to the art of fighting, and could so prove themselves, were Knighted, no matter what their age might be. But the test or proving of their ability was necessary. The tests were various; that of the sword probably was the more common. In some instances the father compelled his son to fight him and when beaten rejoiced at his son's valor and skill.

Later, however, twenty or twenty-one was the accepted age of manhood.

“They burned the gilded spur to claim;
For well could each a war-horse tame,
Could draw the bow, the sword could sway,
And lightly bear the ring away;
Nor less with courteous precepts stored,
Could dance in halls, and carve at board,

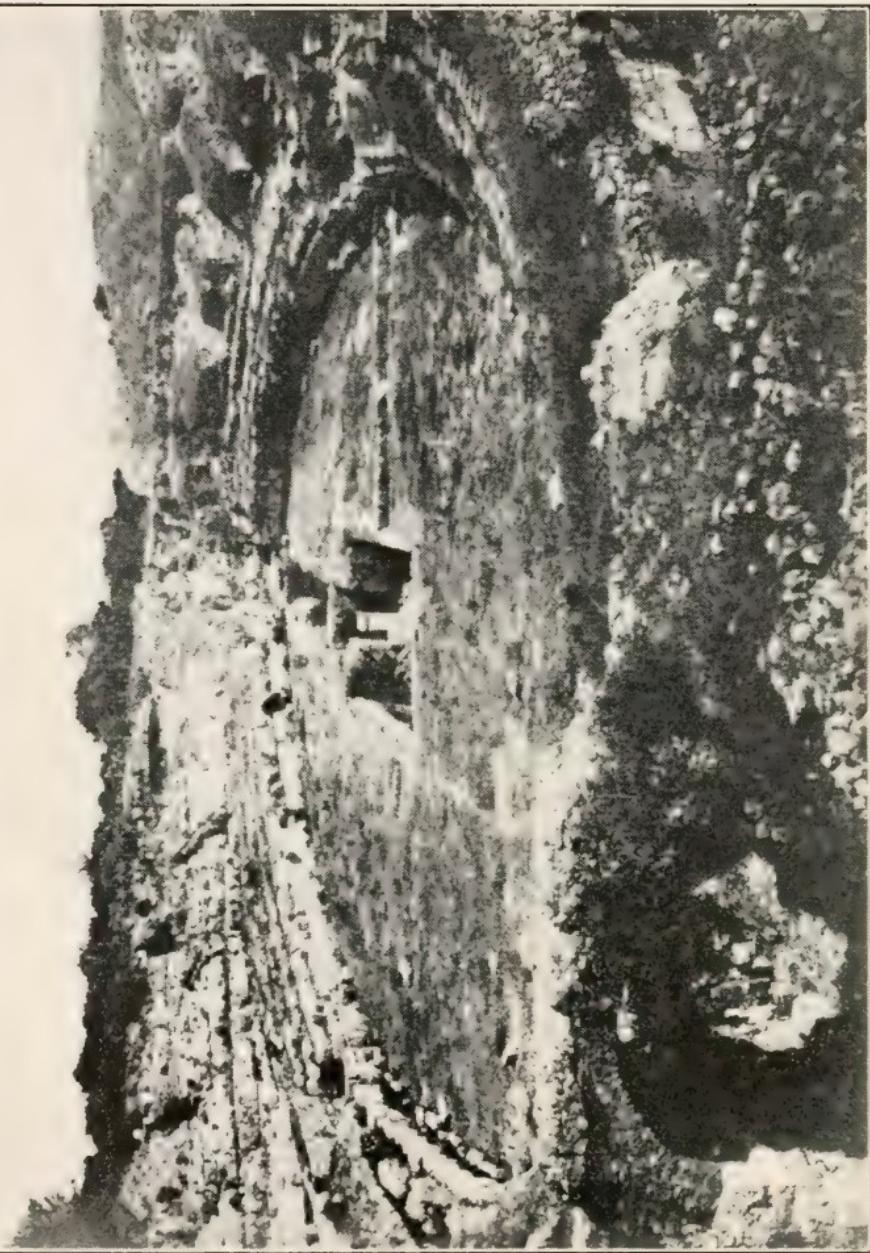
And frame love-ditties passing rare,
And sing them to a lady fair."

115. In the early ages of Knighthood, the ceremony was simply the bestowal of arms, the spear or sword and the baldrie. Later it became semi-religious, although the ceremony itself remained military, consisting of the delivery of the sword accompanied by the blow; but the latter itself was no small thing, being delivered with so much force on the back of the neck, as sometimes, to render the candidate insensible. When the Knight had thus been "dubbed," he vaulted his horse and rode away at full gallop to show his proficiency in horsemanship.

It was in the twelfth century, however, that the ceremony was performed with a full ritualistic splendor. On the eve of Pentecost, the favorite day for the creation of Knights, the young candidates with their companions solemnly bathed themselves as a symbol of the purification of the soul; and clothed themselves with rich and beautiful dresses; and as night fell, proceeded to the nearest chapel or abbey, where their armor had previously been taken. Then they spent the night fasting and watching their arms. In the morning each candidate confessed, received absolution, heard mass and took the sacrament. He then presented his sword to the priest, who blessed it and returned it to him. This he gave to his patron, to whom he made his knightly vow, and after having been armed by the ladies, assisted by squires, in all his armor and

weapons, he received the accolade, consisting of three strokes upon the shoulder with the flat of the sword, with the words "Be brave." The new Knight had still to show his skill in horsemanship, and tilting, which he did by vaulting on his horse and riding at full speed to a dummy set up for the purpose. He was then empowered to wander round the world, seeking adventure of knightly deeds, and, in most cases, returning home, crowned with glory and honor.





Ancient Greek Theatre, Syracuse

CHAPTER VIII

OLLA PODRIDA

“Gather up the fragments that remain, so that nothing be lost.”

THE TRIANGLE

THE TRIANGLE, a symbol in the Order of Knights of Pythias, has been used as such from very early times. In all ancient mythology the triangle was a representation of the deity, and was a very important sign. The Jews used it to enclose the sacred name of God, and it is still used among all Christian nations to represent the Trinity, the triune equality of the Godhead.

Mackey, an authority on ancient signs and symbols, says that “among the Egyptians the darkness through which the candidates for initiation into the Mysteries of Isis,” or in fact any of their several orders, “was symbolized by an instrument of a triangular shape.” The equilateral triangle has always been considered as the most perfect of all figures, and is representative of the principle of life; each of its sides representing one of the three departments of nature, animal, vegetable and mineral. The right-angled triangle, however, is the more interesting, because among the Egyptians it was the

symbol of universal nature, the base representing Osiris, or the male principle; the perpendicular, Isis, the female principle; and the hypotenuse, Horus, their son. Pythagoras was the first to discover the relations of these sides to each other, that is, that the squares of the base and the perpendicular were exactly equal to the square of the hypotenuse; and thus symbolically representing that the product of Osiris and Isis is Horus.

"When the great Samian sage his noble problem found,
A hundred oxen dyed with their life-blood the ground."

Much of the teachings of Pythianism is based upon the Pythagorean School of Philosophy as exemplified in the lives of Damon and Pythias, and thus the triangle was adopted as a symbol in the order; and attached to it is the legend: "Friendship, Charity and Benevolence."

THE PENTAGON

117. The shape of the Past Chancellor's jewel is that of a pentagon, upon which is placed the shield, helmet and axe, the emblems of the order. The shape is peculiar, and many have wondered why it had been chosen as a symbol of the highest officer of the lodge. We are told by Iamblichus and other ancient writers that the members of the Pythagorean brotherhood, those who had attained the highest rank among the society of the Pythagoreans, wore

the pentagon as their badge; and thus, to show its appreciation of the brotherhood to which the prototypes of our order belonged the highest officers of a lodge of Knights of Pythias wear the same sign as their badge of rank. Both Damon and Pythias as members of the highest rank of the Pythagorean order in all probability wore this emblem. The pentagon is, too, the seal of the Supreme Lodge. The symbol, in ancient times, meant "health."

THE SENATE

118. The Senate of the ancient forms of government of both Greece and Rome, seems to have originated in the former country, where committees were formed by members of one family, ruled over by the head of that family and advised by a council of the heads of the sub-families over which he ruled. This head man was probably chosen by and from the council, and as time advanced his power became greater and greater. For the sake of mutual protection against pirates and other enemies, these village communities united, and ultimately were forced to live together, where they fortified the locality and a city-state was constituted. The cities were still governed by the headman and council, but the former was now called king, while the latter developed into the senate. The change from village to city life and government took place some time previous to 1000 B. C.

119. The number forming the senate varied at different times and in different countries. In the

early history of the Roman City-State, the number was three hundred; it was varied to four hundred; and in Greece to five hundred; at the first organization, however, the number seems to have been smaller. The king not only presided over the council but appointed its members yearly.

120. Solon, the great law-giver of Greece made the Senate supreme; and before the people could pass upon any measure at all it had to have the approval and permission of the former body. It was composed of four hundred members, one hundred appointed annually by each of the tribes, by lot. They were over thirty years of age, and had to show by examination their fitness for office. Later on the number was raised to five hundred, and fifty only were drawn annually from each tribe. These were divided into ten sections of fifty each, each section doing duty for thirty-five days, succeeding each other in regular sequence. Each section of fifty was again divided into five committees of ten members each.

121. The government was carried on by two bodies, the Senate and the Ecclesia or Assembly. All bills originated in the Senate, but the Assembly had the veto power or could pass the bill in part, and it does not appear to have been necessary to send an amended bill back to the Senate. The Senate heard all crimes against the state not provided for by law, and might be dismissed or sent to one of the courts. It had charge of the finances of the state. It determined the salaries of the poets, caval-

ry officers and pensions. The members met daily at the city hall, where they dined together and remained in readiness for any business that might come before them. A small sum per day was paid to enable the poorer citizens to perform their duties without too much loss to their private affairs.

THE QUARRIES

122. When Gylippus of Carthage raised the siege of Syracuse, which had been invested by an Athenian army of forty thousand men, and after defeating and taking the remnant of the army captive, it was found that out of the forty thousand, but seven thousand remained. They were condemned to the quarries. The story of the events that happened in them is still told, handed down through the many changes of races that have inhabited the city, Greeks, Romans, Saracens, Normans, Spaniards, and Italians. They are the same now as they were then, only a little larger and full of trees and flowers. They extend from the theatre eastward; the deepest and most extensive one being near the sea. The stone has been quarried from the surface to one hundred feet or more in depth, making sheer perpendicular walls impossible to scale, and the only means of descent was by wooden ladders. Two thousand three hundred years ago, the bottom was a bare quarry of white stone, strewn with stones and stone dust. In the day time the sun threw its rays into this immense pit, and being reflected from all sides, made a most

intolerable heat, and in the evening, the air, suddenly chilled at the setting of the sun rushed into this cavity and filled it with dampness almost as cold as ice. Mr. Crawford in "Rulers of the South" says, "it was a furnace in summer, bitter cold in winter, a fever hole in the autumn rains, a hell at all times, save in spring." Into this place these seven thousand prisoners were let down by the cranes used to hoist the stones, they were fed with a ration of half a pint of water every day, and two pints of raw barley or other grain, just half the rations given their slaves, while the latter could obtain all the water they needed. The wounded died first, and their bodies left in the quarries among the living. The result was soon seen in the sickness and pestilence that broke out. They died daily and in ten weeks not many were found alive; those who were alive and who were not Athenians were taken out and sold as slaves. The Athenians were left a little longer when the remnant were at last brought to the surface, and branded on the forehead with the mark of the Syracusan horse and sold as slaves for the public benefit.

THE EAR OF DIONYSIUS

123. There are a good many fables and legends clinging about the name of Dionysius the elder, and among them was that of the "Ear of Dionysius." We have seen he made use of the quarries for prisons. In some of these the captives were kept so long that they married and had children in them.

and thus as it were, brought up a second generation of captives. In order then to find out what these people thought of him, he constructed an extraordinary acoustic cavern, close to the amphitheatre; this cave was sixty-four feet broad by one hundred and seventy-five feet long, its sides were curved, thus producing an echo. The sounds were collected with a small cell overhead, acting like a tympanum, where the tyrant used to sit and hear all of the words of his captives.

CROTON AND SYBARIS

124. These two colonies are not only the most important places in the history of Pythagoras, but were also the two first colonies planted by the Greeks in Graecia Magna, as Southern Italy was then called. They were both settled from Achaia, and were situated, adjacent to one another, on the Gulf of Tarentum, the gulf formed by the toe and heel of the boot shaped country. Croton was situated close to the south east extremity of the gulf on a peninsula that ran well out into the sea. It was a beautiful city, and contained a magnificent temple dedicated to Juno (Hebe). But of all the splendid magnificence of ancient Croton there only remains at the present day, a solitary column of the temple of Hebe, to mark its site. This column "rises" we are told "in lonely beauty, almost from the water's edge, near Capo Colonne, where the great philosopher once lingered in the shade of Laconian Hera's temple;" where the picture of

Helen of Troy hung upon the temple's walls, painted from five of the most beautiful maidens of the city; and where the Greeks of all Southern Italy came every year bearing gifts and offerings to the goddess. Sybaris lay to the north where the gulf makes a great indentation in the land. It was founded in B. C. 720 while Croton came into existence ten years later. For two hundred and ten years from the foundation of Sybaris the two cities enjoyed unprecedented success and prosperity for those early times. In 510 B. C. these cities had attained a position of material splendour as well as an intellectual power far in advance of any other city of Magna Graecia. What gave them this prosperity we do not know, we only learn the simple, general facts of their size, riches, influence and power. The walls of Sybaris were six miles in circumference, while those of Croton were twelve. They were both powerful and were founders of tributary colonies which extended clear across Calabria from sea to sea, and so great was their wealth, that they were able to put a force of five thousand horsemen richly accoutred in the processions of some of their festivals while Athens, herself, could only afford twelve hundred.

125. The battle of Tracis, fought between the people of the two cities was caused by aggressiveness of Sybaris and the reason of this aggression may be found in the internal dissensions of the city of Sybaris. It appears that some five hundred of the wealthiest inhabitants of the city had, for some rea-

son been banished; they sought refuge and asylum at the Altars of Croton. They were kindly received but their presence there naturally caused Sybaris some alarm; Telys, the ruler, demanded their surrender, under threats of war. Although Sybaris was the stronger, Croton could not and would not abuse the sacred rights of sanctuary by giving up their guests. Yet she was at first undecided, and it was by the earnest persuasion of Pythagoras that it was finally decided to take any risk rather than to betray the rights of asylum by delivering up the suppliants.

126. The battle took place near the River Tracis. Sybaris sent three hundred thousand men to enforce their demands. These were met by one hundred thousand on the part of Croton, under the command of Milo, the celebrated athlete of the age and a Pythagorean. A fierce and bloody battle took place in which the Sybaris army was utterly defeated and fled to their own city. This city was besieged and taken and after seventy days was so thoroughly destroyed that no vestige of it is left. The inhabitants were dispersed and the course of the River Crathis was turned so that it ran through the heart of the city.

127. This act of Croton drew sympathy from the whole Grecian world for Sybaris and most serious consequences followed. The strong power of Sybaris had held in check the native population of southern Italy, and now that this was destroyed, with the Oseco-Pelagian tribes of the north who came down

from the Eternal City, and Syracuse on the south, they soon proved too strong for the weakened colonies of Magna Graecia, which they gradually absorbed.

128. A traveler in southern Italy says of the site of Sybaris: "The place where Sybaris stood among gardens of roses and groves of fruit trees is a desolate plain where not one hewn stone is to be seen above the storm-plowed soil, and rotting trunks of trees and rain-bleached branches strew the sterile drift. There the soft Sybarites made it unlawful to rear a crowing cock in the city, or for braziers, smiths and carpenters to work at their trades, lest any harsh sound should grate upon their delicate hearing; there even the children were clad in purple robes, and their hair was curled and braided with gold; there the idle reared witty dwarfs to jest for them, and bred little Maltese dogs with silky hair; and the five thousand horsemen of their cavalry rode in procession, wearing saffron colored robes over their corslets, and the people lived in luxuries beyond imagination, and in pleasures without a name till Milo and the stern men of Crotona came and destroyed them all, and turned the waters of the river upon their city and swept it utterly away. The winter floods roar down the river bed where Sybaris once was and the spring freshets pile up brush wood and sand upon the barren stones, while overhead the southern hawk makes wide circles above the universal desolation, and his mournful notes fall fitfully upon the lovely air. But Crotona flourished

long and greatly and its possessions extended from sea to sea; it has left in history the names of countless winners of Olympic games and the reputation of its men and women for matchless strength and beauty; and though not a stone of its buildings remain in sight, yet there is a sort of logical satisfaction in knowing that the ancient ruins which were standing in the last century were finally destroyed in order that the stone might be used to build the mole of a safe harbour."

REGALIA AND JEWELS

129. Previous to 1874 the regalia for ceremonial work, which was adopted by the then Grand Lodge of the District of Columbia at the meeting held on August 8, 1866, consisted of; for Knights, a plain red collar; Esquires, a yellow collar; for Pages, a blue collar; for officers, plain red collars with movable insignia of office pinned upon the left side of them; for the Venerable Patriarch, a plain black collar, with a metal Bible upon it. At the same time an apron was adopted to be used in visiting and receiving lodges, official visitations and at funerals.

For **Pages** the apron was made of black and white merino, 15 inches long by 16 wide; lapel of $6\frac{1}{2}$ inches from top to point with K. P. in silver; embroidered on the apron were the crossed lances in silver and the letter "F" in blue; it was fringed with silver and the strings and lining were black.

For **Esquire** the same as Page with additional "C" embroidered in gold.

For **Knight** the same as Esquire with the addition of B embroidered in red.

For **Officers** same as Knight. They also wore a rosette of black and white ribbon, white on outer edge, with the insignia of their office in white metal in the center of the rosette, and worn on the lapel of coat on left side.

At the session held on the 20th of the same month, this apron was made the established regalia of the Grand Lodge. This, however, did not last long for on November 22nd following, a committee was appointed to get up a design for a working regalia. This committee reported the following January 29th and was adopted: Past Grand Chancellors and Venerable Grand Patriarchs, black velvet collars trimmed with gold. The letters P. G. C. worked in gold on the former and a Bible in gold upon the latter. For all officers and Past Chancellors a red velvet collar trimmed with gold bullion. On the officers collars their insignia of office worked in gold; for the Representatives of the subordinate lodges, a red velvet collar trimmed with silver bullion.

130. The Regalia consisted also of: for the **Grand Chancellor**, an apron made of black silk velvet with lapel, upon which were the letters K. P., the crossed lances and helmet, it also had the letters F. C. B. arched over it; on either side of the apron were the letters P. C.; the fringe, letters and emblem were all in silver bullion. A rosette in black, with crossed gavels in white metal was worn on the lapel of the coat; on the outer edge of the apron adjoining the

fringe was a border of red velvet, then one of gold, and lastly one of blue velvet. The other officers wore the same except they had the insignia of their own office upon the rosette.

131. The Regalia for the Supreme Lodge was adopted in 1868; it was as follows:

For **Founder and Supreme Past Chancellor** a purple collar skirted with scarlet and white, trimmed with helmet, globe and tassels, lace and fringe of gold bullion.

For **Past Supreme Chancellor**: same collar and jewel with Past Supreme Chancellor instead of Founder.

For **Supreme Venerable Patriarch**: white collar skirted with scarlet and trimmed with gilt lace and bullion fringe and tassels. On the right side, embroidered with gold bullion was a visored helmet with crossed axe and lance; on the left breast of the collar was embroidered a globe. The jewel was an open Bible suspended from the collar where the ends meet.

For **Supreme Chancellor and Officers**, collars the same in all respects as the Supreme Venerable Chancellor, but with the jewels of their office instead of the Bible.

For **Past Grand Chancellors**, black collars trimmed with gold lace and fringe.

For **Supreme Representative** same with S. R. embroidered in gold.

132. We now come to the time when it was advocated that jewels be worn instead of regalia and

in the convention of 1873 the Supreme Lodge appointed a committee to obtain designs for the same for Supreme, Grand and Subordinate Lodges. The committee reported at the next convention (1874) with designs made by Brother Henry C. Berry of Chicago, and it appears at the same time another set was submitted by some brothers of Massachusetts. When it became known that Pennsylvania favored the set from Massachusetts, which Brother Kennedy says was far superior in artistic design, so great was the feeling against Pennsylvania, on account of the controversy of the previous year, that the domains of the west, south and middle states joined with Illinois and adopted the set of Brother Berry's design. "The original size of the jewels" says Kennedy, "as prescribed by the legislation, joined to their ugliness, called down on them the title of 'coffin plates'." "But" he says, "if their beauty failed to recommend them, the returns they brought covered a multitude of sins—for years they well-nigh maintained the Supreme Lodge." The jewels were copyrighted the next year. It was provided that regalia used previously might still be used but without the embroidered emblems, and in their places the jewel, to be pendant in the subordinate lodge, and worn on the left breast in the Grand and Supreme Lodges. However, all lodges could if they wished, wear the jewel alone.

133. From this time on as the collars gradually became worn out, they were dispensed with, and the jewel became the proper regalia to be worn at all

times, the size being reduced to those now in use. The design of these jewels is so well known that they need no description. The Past Chancellor's jewel, however, is worthy of further notice. The Past Chancellor is the highest rank in the subordinate lodge. He has passed successfully through all the lower ranks and offices, and stands among us as one perfected in all the lessons of the Order. His jewel is an irregular pentagon, upon which is the emblem of the Order. In the School of Pythagoras there were three degrees of scholars, and those in the highest degrees to which only a few, some three hundred of the most intellectual and advanced were admitted, wore, as a symbol of their rank, the pentagon, and it is not unreasonable to suppose that it, too, was worn by Damon and Pythias.

THE TEMPLE OF ELEUSIS

134. Eleusis, where the site of the famous Temple of Demeter (or Ceres) is still to be seen, is a small village (now called Leusina) of about 1200 inhabitants. It is fifteen miles northwest of Athens and was incorporated with the State of Athens before the seventh century, B. C. The remains of the temple were discovered by the Greek Archeological Society in 1883; and excavations have since been carried on until the place has been so entirely uncovered, and understood, that J. P. Deering Gandy, R. A., has been able to make a conjectural restoration of the entire temple itself. The Hall of Mysteries, as the temple is called, was designed by an architect named

Ictinus, who had previously built the Parthenon at Athens. The excavations show that previous to the temple of Ictinus there had been two earlier temples built on the same site, the second of which was destroyed by Xerxes during his raid into Greece about 480 B. C. Pythagoras was born about 580 B. C., and it is probable that he was initiated into the Mysteries of Eleusis while the second temple was in the state of its greatest splendor. The foundations of the third temple, the present ruins, are four times the size of the previous temples. The hall was one hundred and eighty-three feet square; it had seven rows of columns running at right angles from the front, with six columns in each row. It had two entrances in the front, and two on each of the right and left sides. The interior of the hall was surrounded on all sides by a series of steps or seats for the members of the fraternity, and were cut out of the solid rock. It was lighted from the ceiling from several of the compartments formed by the Parian tiles of its marble roof. The light was made bright or subdued, according to the requirements of the ceremonies, by means of curtains or blinds. It was over one hundred years in building. The temple was kept in repair and restored from time to time up to the Roman occupation. It was finally razed to the ground by the Goths when they swarmed into the country, under their great leader, Alaric, in 396 A. D. Very little of the building itself has been unearthed, but a portion of its Doric entablature deserves mention; it comprises three triglyphs, on one

of which is sculptured a sheaf of barley, on the second a barrel, and on the third the sacred torch that was carried in the processions and used during the ceremonials.

THE TEMPLE OF MINERVA ATHAENE

135. The Temple of Minerva at Syracuse was built near the middle part of the western coast of the Island of Ortygia, during the early part of the fifth century B. C., and before the reign of Dionysius the Elder, and was the richest and most magnificent of all the temples of that period. Cicero, in his speech against Verres who, after the temple had been spared from the pillage by Marcellus in 214 B. C., had stripped it to the bare walls of all its splendid ornaments, describes the temple as a sumptuous edifice containing the most costly treasures of art. Its architecture was of the late or perfected Doric style, a peripteral hexastyle on a basement of three steps, that is, a building surrounded by rows of columns, of which six are in front and back, forming a covered colonnade around the cella or temple proper. It measured on the upper step, upon which the columns of the colonnade were built, seventy-four feet by one hundred and eighty-four feet; it had six columns on the front and back, and fourteen on each side. The cella was built with solid walls but having two columns in front and rear; those in front forming the portal to the edifice. High up on the seaward side of the temple, Athaene's burnished shield was hung so as to catch the rays of the noonday sun, and thus

formed a beacon to those at sea. Ships departing from Syracuse always prepared for a successful voyage, by their captains and crews going up to the temple when they weighed anchor, and when they made their offerings to the goddess, they received from the priests a little earthen vessel containing flowers and incense, which, when they lost sight of the shield in sailing away, they would consign to the sea with a final prayer for a safe return.

After the Roman empire fell to pieces and the Normans gained possession of the island, this beautiful temple was converted into a Christian church, and is now the Cathedral Church of Syracuse. The ancient cella forms the nave, the walls of which have been cut through into the peristyle or colonnade and by building up walls between the columns, have converted the peristyle into aisles. The whole of the ancient front face of the edifice has disappeared, but there is still to be seen in the interior of the church two of the original pillars: one on each side of the chief doorway, eight on the north side, and nine on the south side, with their architraves and triglyphs. The columns are twenty-eight feet in height and six and one-half feet in thickness.

THE FLAG OF THE ORDER

136. At the convention of the Supreme Lodge held in Philadelphia in 1871 it was enacted that the "Flag of the Order" should be as follows:

The Regulation Flag is to be six feet long, and

two feet six inches wide. Any other flag must be, in width, two-thirds of its length.

Material to be silk, bunting, or muslin; colors, blue, yellow and red, equal size, vertical.

Shield of Supreme Lodge, purple. P and tilting spear, yellow.

Shield of Grand Lodge, red. P and tilting spear, yellow.

Shield of Subordinate Lodge, red and white, red above. P and tilting spear, yellow.

The shield, letter P and spear may be painted or worked.

No other letter, mark, device or figure of any kind whatever should be placed upon the Flag, as it is the distinctive standard for a body of Knights of Pythias, Supreme, Grand or Subordinate.

The tilting spear distinguishes Knight, and the letter P, Pythias.

ARETHUSA

B. P. Shelley.

Arethusa arose
From her couch of snows
In the Acroceraunian mountains,—
From cloud and from crag,
With many a jag,
Shepherding her bright fountains.
She crept down the rocks,
With her rainbow locks
Streaming among the streams;—
Her steps paved with green
The downward ravine
Which slopes to the westward gleams:
And gliding and springing
She went, ever singing,
In murmurs as soft as sleep;
The Earth seemed to love her
And Heaven smiled above her
As she lingered towards the deep.

Then Alpheus bold,
On his glacier cold,
With his trident the mountain struck,
And he opened a chasm
In the rocks;—with a spasm
All Erymanthus shook.
And the black south wind
It concealed behind,
The urns of the silent snow,
And the earthquake and thunder
Did rend in sunder

The bars of the springs below;
 The beard and the hair
 Of the River-god were
 Seen through the torrent's sweep,
 As he followed the light
 Of the fleet nymph's flight
 To the brink of the Dorian deep.

“Oh, save me! Oh, guide me!
 And bid the deep hide me,
 For he grasps me now by the hair!”
 The loud ocean heard,
 To its blue depths stirred
 And divided at her prayer;
 And under the water
 The Earth's white daughter
 Fled like a sunny beam.
 Behind her descended
 Her billows unblended
 With the brackish Dorian stream;—
 Like a glossy stain
 On the emerald main,
 Alpheus rushed behind,—
 As an eagle pursuing
 A dove to its ruin,
 Down the streams of the cloudy wind.

Under the bowers
 When the ocean powers
 Sit on their pearléd thrones,
 Through the coral woods
 Of the weltering floods,

Over heaps of unvalued stones;
Through the dim beams
Which amid the streams
Weave a net of colored light;
And under the caves,
When the shadowy vines
Are as green as the forest night;
Outspeeding the shark,
And the swordfish dark,
Under the ocean foam.
And up through the rifts
Of the mountain cliffs
They past to their Dorian home.

And now from their fountains
In Enna's mountains,
Down one vale when the morning basks,
Like friends once parted
Grown single-hearted,
They ply their wanton tasks,
At sunrise they leap
From their cradles steep,
In the cave of the shelving hill;
At noontide they flow
Through the woods below,
And the meadows of Asphodel;
And at night they sleep
In the rocking deep
Beneath the Ortygian shore;—
Like spirits they lie
In the azure sky
Where they love but live no more.

BOOK II

**HISTORY OF THE ORDER,
ITS BRANCHES, AND
AUXILIARY**



GEORGE M. HANSON
Supreme Chancellor Knights of Pythias

CHAPTER I

HISTORY OF THE KNIGHTS OF PYTHIAS

*"And while the widow's tears we dry,
Or raise a brother from distress,
Or hush the homeless orphan's cry,
May love's expanding care
Embrace humanity."*

THE term "Founding an Order," especially as applied to those of a secret character, is primarily bound up with the personalities of those who were the moving spirits in their formation; and their ultimate success depends upon whether these moving spirits commenced their work in a selfish or benevolent purpose.

138. The Order of the Knights of Pythias is founded upon the characters of Damon and Pythias—the senator and the soldier—and it is universally conceded that it was to Justus Henry Rathbone that the central idea of the grand force of Friendship, as exemplified by these Syracusans, was brought to the fore. In the noble heart of Rathbone was found the seed which today has developed into the magnificent tree of Pythian Knighthood. All honor to him whose heart had conceived, whose brain planned, and whose hand carried out the for-

mation of our great Fraternity. From this little seed planted by Rathbone and his associates has grown one of the greatest fraternal orders the world has ever known; and while its types, its exemplars, and its mottoes have been borrowed from an ancient civilization in some respects superior to our modern article, the Order flourishes under American auspices, and there reaches its greatest perfection.

139. As the Order was instituted in America by Americans, and primarily for the benefit of Americans, it has been termed an American institution, and although it has been said of it that "we do not, as does Masonry, have clustering about our shrine the clinging ivy of centuries' growth; nor is there yet wreathed about our altars the mysterious legend reaching back into the dim and misty ages of the long ago," yet, having drawn its prototypes from an ancient civilization, and built its precepts and lessons from characters of those times, it is thus necessarily connected with those misty ages of the long ago.

140. As it is most desirable that every Pythian should have correct information of the origin and founding of the Order into which he has been initiated, proven and charged, the writer has been at particular pains to obtain at first hand such information; the following account therefore of its origin and founding may be confidently accepted as a true statement of the matter. It came from one of the first five members of the Order, Brother D. L. Bur-

nett, now of Calanthe Lodge No. 11, Washington, D. C.

141. In the humble cottage at Eagle Harbor, on the shores of Lake Michigan, there came to the youthful school teacher the inspiration which was the germ of the Order of Knights of Pythias. "Being naturally gifted with histrionic talent and tendencies," says Brother D. L. Burnett, "he thought to write a play that would make him famous, and in his younger days, himself to take the leading role." It was during his position of stage manager of the few entertainments given in this little town of Eagle Harbor that he came into the possession of a copy of Jos. Banin's play of Damon and Pythias. "The subject was one that appealed to him, and he gave it a good deal of thought and study with the object of preparing it for the stage. In his spare moments he would take up the play and write out his conception of its interlinings, and not being satisfied with his work, would erase, write and rewrite it. Eventually "he wrote something," says Bro. Burnett, "the manuscript of which Bro. Rathbone told me, he 'folded up, put it away and almost forgot he had it.'" This manuscript, however, was not in a ritualistic form, for Rathbone had not yet become a member of any secret society, and was therefore perfectly unacquainted with ritualistic work or ceremonies. In 1863 he was appointed to the General U. S. Hospital at Germantown, Pa., and there met Robert Allen Champion, its chief steward. "Confidence was soon established between

them and their love for each other was akin to that of our patron saints." Both these men were made Masons in Mitchell Lodge, No. 296, Germantown, and soon after they joined a tribe of the Order of Red Men. "Brother Rathbone's eyes were opened upon a new strata and his plans were changed. The manuscript as a play was brought forth and he talked to his 'brother' of his hopes and ambitions. The result of these 'heart to heart' talks was the creation by Rathbone of a 'Ritual' founded upon the characters of the play over which he had studied and thought so much." Thus as a basis of a Fraternal Order, the manuscript was not thought of until he and Champion had entered into fraternal bonds.

142. The preceding sections of this chapter prepare the way for, and lead up to the institution of the first lodge of the order. In the latter part of the year 1863, Bro. Rathbone and Bro. Champion were transferred to, and assigned to duty in the office of the Surgeon General, U. S. Army, at Washington, D. C. Bro. Rathbone, having considerable musical ability, soon became acquainted with others in the government service, with the same taste, and there was soon organized a Glee Club composed of a double quartette, and they called it

THE ARION GLEE CLUB

"This club produced the element that Rathbone had wished for in the formation of a society founded for the mutual benefit of its members. The names

of those composing this club have never appeared in any history of our order," and are here given, as it was from this club that the order was started. They were:

Justus H. Rathbone and William Henry
Burnett First Tenor
Dr. Edward S. Kimball and David L.
Burnett Second Tenor
Aristide Roderigue and J. Driver..... First Bass
Charles H. Roberts and Charles C.
Bailey Second Bass

Robert Allen Champion, not being musically inclined himself, did not become a member of the club, but to show his interest in its success, all the rehearsals prior to February 19th, 1864, were held in a room in his house at what was formerly No. 369 F Street, near Ninth Street.

143. The meetings of the club were held regularly without unusual incident until the evening of Monday, February 15th, 1864, when, as Bro. Burnett says: "The clock of the universe struck the hour when the initial step was taken to form a secret beneficial association having for its ultimate objects, Friendship, Charity and Benevolence." Bro. Rathbone had several times broached the subject at the meetings of the club, and it had been somewhat discussed; and as none of the members of the club had ever been connected with any civic society, except Bro. Rathbone, they listened to him with great interest. It was finally decided to take

some definite action at the next meeting of the club, Monday evening, February 15th.

144. Some authors of Pythian history have severely belittled not only the event of this evening, but of those who took part in it. It was, however, an evening not only of the greatest interest to all Pythians, but of utmost importance, and far reaching in its results. At that evening's meeting was sown the seed which has now blossomed into one of the greatest orders the world has ever known. Let us now see what took place. After the usual rehearsal, a discussion on the proposed secret society took place, with the result that Bro. Rathbone produced "his Ritual, as he termed it, **and a small Bible**, and those present **were obligated upon this Bible** never to reveal that which was to be imparted to them." This quotation is the words of Brother Burnett, one of the members who took the obligation, and who has remained a member of the order from that time to this. There can thus be no shadow of a doubt that an obligation of secrecy was given and taken at this meeting of Feb. 15th. After the obligation, Brother Rathbone began the reading of his work. Messrs. Roderigue and Bailey were not present at this rehearsal and after having read the opening and closing ceremonies, Roberts and Driver because of previous engagements asked to be excused, promising, however, to abide by whatever decisions the others might take in their absence. Thus four of the eight members present were: Brothers Rathbone, E. S. Kimball, D.

L. Burnett and W. H. Burnett; these with R. A. Champion "heard the dramatic possibilities which has made the order so popular wherever introduced." At the conclusion of the reading of the ritual, it is resolved that each one present was to consider himself a committee of one for the purpose of inviting such of his fellow clerks as he thought acceptable **to join with the club** in forming the order. It was further agreed that if a sufficient number could be obtained to call a meeting for the following Friday, Feb. 19th, at Temperance Hall on E. St., between 9th and 10th in a room that had then been secured by the club for its rehearsals.

145. The minutes of the meeting of Feb. 19th state that it was held "by agreement" and we have seen that this agreement was made at the meeting of Feb. 15th. There can be no doubt therefore of the intimate connection between the two meetings; the latter was the direct consequence of the former for without the meeting of the 15th that of the 19th never could have taken place; and as one was the result of the other, the former must take precedence of the latter. Brother Rathbone has frequently made use of the phrases of "original five" or "original members of the order," or "the four original members of the order and myself," alluding to the five members who were present and took the obligation on Feb. 15. These expressions of the Founder have not only been questioned by late writers, but treated with contempt and as a

myth. The "original five," however, is no myth; they were and are, as Bro. Burnett says, "individually and collectively entities, real beings in thought and fact." The Founder of the order is directly responsible for the use of these words, and they were purposely so used, with the full knowledge of their meaning. It will be found recorded from his own life the high estimate in which he held his **four associates**, and as far as he had opportunity, he was always outspoken in his acknowledgment of assistance they were to him in founding the order.

146. The authority by which the "original five" received their title appears to be perfect and legitimate. "On the 15th of February, 1864, Justus Henry Rathbone by his inherent power at the time, as founder and sole originator of the Order, exercised the supreme function of creation, (at sight) original, not delegated or granted, upon his four associates and they became with himself "original members of the order." This assumption of the supreme authority was confirmed at the Supreme Lodge session held in Philadelphia, Aug. 24, 1876, where it was "judicially decided by the highest authority of the Order that Justus H. Rathbone was the Founder and sole originator of the Order Knights of Pythias." At this session Brother Rathbone presented to the Supreme Lodge, the little Bible upon which the obligations of both the meetings of Feb. 15th and Feb. 19th were taken, and we find according to John Van Valkenburg, P. G. C.

of Iowa, and published in his "Knights of Pythias Manual" of 1878, a very important message from the Founder, and "was no doubt a **reproduction** from the original inscription within the Bible referred to," and which is positive evidence of the truth of Bro. Rathbone's statements. The message is this:

"Upon this Bible the original members of the Order of Knights of Pythias were obligated, Monday evening, February 15th, 1864; also the original members of Washington Lodge No. 1, Friday evening, February 19th, 1864, at Washington, D. C."

"Presented to the Supreme Lodge of the World Knights of Pythias, August 24th, 1876 by the Founder of the Order. J. H. RATHBONE."

"This Bible was a gift to Mr. Rathbone from his mother on his fifth birthday, October 29th, 1844."

At this date, 1909, but three of the original five are with us, and still living at Washington, D. C. They are: D. L. Burnett of Calanthe Lodge No. 11, and G. R., E. T. Kimball, Rathbone Lodge, and W. H. Burnett, who holds a withdrawal card from Calanthe Lodge. Brother Champion died in 1873 and Brother Rathbone in 1889.

At the meeting of Monday, Feb. 15th, it was agreed that if a sufficient number could be found willing to join a secret society, that another meeting be called for the following Friday. The meeting was therefore called and these five friends to-

gether with the following named gentlemen, Joel R. Woodruff, Joseph T. K. Plant, George R. Covert, John P. Roberts, Aristide Roderique, Matthew H. Van Derveer, Abraham D. Van Derveer, and another by name of J. Driver, one of the 1st. bassos in the Glee Club, met at Temperance Hall at 7:30 p.m. and Washington Lodge No. 1 was organized, Feb. 19th, 1864. The election of officers resulted in the following brothers taking their seats as the first officers of the Order:

Justus H. Rathbone—Worthy Chancellor.

Joel R. Woodruff—Vice-Chancellor.

Joseph T. K. Plant—Venerable Patriarch.

David L. Burnett—Worthy Scribe.

Abraham D. Van Derveer—Banker.

Appointed by the Worthy Chancellor:

Robert S. Champion—Worth Assistant Banker.

George R. Covert—Worthy Assistant Scribe.

Matthew H. Van Derveer—Worthy Guide.

Aristide Roderique—Inside Steward.

Four Choral Knights were also appointed, these were E. T. Kimball, C. H. Roberts, D. L. Burnett and W. H. Burnett. Several committees were then appointed, and among them was one to prepare a ritual for the first degree. It must be remembered that the ritual had not yet been presented to the meeting and it appears that each degree rank was presented and adopted separately; the other committees were on constitution and by-laws and regalia. Thus was Washington Lodge No. 1 organ-

ized and the Order of the Knights of Pythias started on that career of conquest by which, today, "the fame of our illustrious Order has spread from sea to sea, not so much by deeds of valor and high enterprise, as by unobtrusive acts of love and tender sympathy."

148. At subsequent meetings numerous applications were received and the applicants initiated into the Order. On April 8th, within two months after the birth of the Order, a Grand Lodge came into existence, but whether by consent of the members is not known, although it was afterwards recognized by Washington, Franklin and Potomac lodges, for it was from this Grand Lodge that the latter two obtained their charters; but when Washington Lodge No. 1 went out of existence, its members afterwards consolidating with Franklin No. 2, it also died out. Franklin Lodge was instituted on April 12th, 1864, Columbia No. 3 on May 19th, and Potomac No. 4 on the 31st of the same month; while Alexandria Lodge No. 1 of Virginia was instituted on February 1st of the next year but lasted only five months. Columbia ceased meeting in April, 1865 and Potomac Lodge consolidated with Washington No. 1 in May, 1865; so, that when the Grand Lodge met in June 1865, only Lodges Nos. 1 and 2 were represented; on the following October 9th, Washington Lodge went out of existence and Franklin No. 2 was the only lodge left with its sixty members, to bear the burden of the Order's existence. But Franklin bravely struggled on, and upon

her earnest and enthusiastic members must be placed the credit of preserving the order from dying a natural death, as it was so near doing.

149. On October 3rd, 1864, Franklin Lodge received a communication from Grand Chancellor Plant informing the lodge that all subordinate lodges are directed to work altogether in the Knight's degree, except when giving the degrees themselves, when the lodges will lower to the degree given, and immediately after raise again to the Knight's degree. Previous to this the work in the lodges was carried on in the Page's degree.

150. The new year (1866) still found Franklin alone, and its officers were installed by Past Chancellor Barton, who had been a member of the Grand Lodge. Soon after a committee was appointed to organize a new lodge; their work was so well done that on April 16 Mount Vernon Lodge No. 5 was instituted by the Grand officers pro tem., who had been elected from among the members of No. 2. In the meantime Brother Rathbone, who had resigned from Washington Lodge No. 1 on April 21st, 1864, had been readmitted by card into No. 2, and by May 1st the Grand Lodge was organized with Brother Rathbone in the chair and Clarence Barton as Grand Scribe. They filled the chairs for the unexpired term, which ended June 30, when Brother Edward Dunn became Grand Chancellor and Brother Barton retained as Grand Scribe. By the end of 1866 we find there were four lodges in existence, Franklin No. 2, Mount Vernon No. 5, Liberty No. 6 and

Webster No. 7, having a total membership of three hundred and seventy-nine. The Order once more stood upon a good solid foundation, and, although it was yet to receive some severe shaking up, it was able to fight its way successfully through all its adversities, and grow in strength and power.

151. During the year 1867, thirty-one lodges were organized in Pennsylvania, having a total membership of 6106. The first lodge was instituted by Supreme Scribe Barton on February 23rd; then there was a lull until July 19th, when No. 2 was instituted; the others followed in rapid succession, and when December 15th of the same year came round, it saw the Pennsylvania Grand Lodge instituted. This was one of the most important works of the year, as the Order thus finally broke through the bounds of the District of Columbia, and from now on it rapidly extended to other States. This spreading was carefully prepared for by the Grand Lodge at Washington, which still was in supreme command, and assumed the title "Provisional Supreme Lodge of the United States," and at the same time making provision for a "Supreme Lodge" when three Grand Lodges had been organized. The year closed with 2 Grand Lodges, 39 subordinate lodges and 6782 members.

152. When 1868 opened up, New Jersey was hard at work obtaining new members and organizing new lodges, and by March 16th the Grand Lodge of New Jersey started with 16 lodges and 1613 members. Not a wit behind was Maryland, for, although her

Grand Lodge was not instituted until the 17th, the day after New Jersey, she started with 25 lodges and 1623 members. On May 14th the Grand Lodge of Delaware was instituted with 9 lodges and 1190 members. The "plan" for organization of the Supreme Lodge having been drawn up by the Provisional Supreme Lodge in 1867, was now submitted to the several Grand Lodges for their ratification. In every case the "plan" was ratified, and the Past Grand Chancellor, together with the representatives from the Grand Lodges, met together in Washington on August 11, 1868, and the Supreme Lodge organized with the following officers:

J. H. Rathbone, Founder and Past Supreme Chancellor; W. P. Westwood, District of Columbia, Past Supreme Chancellor; Wilbur H. Myers, Pennsylvania, Supreme Venerable Patriarch; Samuel Read, New Jersey, Supreme Chancellor; James P. Hayes, Delaware, Supreme Vice Chancellor; Clarence R. Barton, District of Columbia, Supreme Recording and Corresponding Scribe; William A. Porter, Pennsylvania, Supreme Banker; C. F. Abbott, Maryland, Supreme Guide; Henry Kronheimer, District of Columbia, Supreme Inner Steward; Frederick Copes, Pennsylvania, Supreme Outer Steward.

A good deal of work was accomplished at this convention in organization and framing the constitution and by-laws; it could not finish its work, however, and adjourned until Nov. 9th, which met at Wilmington, Delaware. It was at this adjourned meeting that a controversy began that at one time

threatened the very existence of the Order. The cause of this disturbance was that a few members of the Supreme Lodge sought to put down an order, organized by Brother Rathbone and authorized by the Grand Lodge of the District of Columbia before the Supreme Lodge came into existence. At the close of this year the Order had increased to 7 Grand Lodges, 191 subordinate lodges, and having a membership of 34,481.

153. This controversy, known as the O. B. N., occupied the thought and time of the Order for the next three years, and the conventions of the Supreme Lodge for 1869, 1870 and 1871 were almost entirely taken up with its discussion and final settlement. The whole trouble arose from an objectionable test-oath or obligation (hence O. B. N.) adopted by the Supreme Lodge, and the attempt to force its acceptance upon the whole membership of the Order.

154. At the session of the Grand Lodge of the District of Columbia, at which the "Provisional Supreme Lodge" was called into existence, Brother Rathbone was authorized to write a ritual, and to "create and establish a higher degree or degrees that shall in no wise interfere with the ritual of the Order, to be entirely different therefrom, and to have its own Grand and Supreme Lodges." Soon after, Damon Conclave No. 1 Supreme Pythian Knighthood (S. P. K.) was instituted, the membership of which were exclusively members of the Order. It spread very rapidly, and conclaves were

instituted in New Jersey, Maryland and Pennsylvania, where its growth was very rapid. Through the jealousies that began in Washington Lodge No. 1 but two months after its institution, this success of Brother Rathbone's new order caused those who made the proposition by which Brother Rathbone was authorized to establish the new order, to turn against their own work and fight the S. P. K. to the bitter end.

155. To pave the way for this fight, at the convention of August, 1868, this resolution was adopted : "That the Supreme Lodge recognizes no higher degree or degrees of the Order than those now established in the ritual of the Order," and at the adjourned session this was promulgated in a long preamble and resolution which started the campaign against the S. P. K., and it became a struggle between Supreme Chancellor Read and the States in which the conclaves existed. The next year, after vigorously denouncing the conclaves, Supreme Chancellor Read asked for some action for their extermination. This led to a very stormy session, and it was decided that a conference be had between the contending parties. The conference committee reported recommending the rituals of the S. P. K. be laid on the altar of the Supreme Lodge, those present obligating themselves to secrecy. This was done under protest, and at the same time a committee of the Order of S. P. K. asked that they be adopted as a side degree of the Order. The result was that the control of the conclaves was handed over to a

committee of five members of the Supreme Lodge, with order not to grant charters or create new conclaves until the next convention.

156. In the meantime the Supreme Chancellor issued a circular to the Grand Lodges, charging them to see that the orders of the Supreme Lodge were obeyed, and at the convention of 1870, he reported several acts of insubordination and defiance of his authority. The result was that more stringent measures were adopted, and a resolution was passed to the effect that all members of the Order who are also members of the conclaves, should immediately withdraw from the latter, or be suspended from the Order, and the Grand Lodges were ordered to enforce this resolution. Later on the Supreme Lodge adopted an obligation, the O. B. N. of which the Supreme Chancellor, in promulgating it says:

"The following O. B. N. was adopted as an amendment to the ritual at the annual session of the Supreme Lodge, March, 1870, and shall be taken by each candidate in the ante-room before initiation, and also taken by every member of the lodge."

157. This caused great excitement throughout the Order, and even open resistance in Pennsylvania, Maryland and New Jersey, not only among the members of the conclaves, but among those who had no idea of joining them. The result of the rebellion of these domains was the suspension of their Grand officers. This was the state of affairs when the Supreme Lodge met in 1871. Seeing matters were going too far, the conservative element of the conven-

tion took the matter in hand, resulting in that everything that was objectionable or offensive was taken out of O. B. N., the latter being accepted by all concerned and peace thereby restored.

158. Notwithstanding the trouble of the conclaves, the Order continued to grow in strength and prosperity, and at the end of 1871 it had 25 Grand Lodges, 865 subordinate lodges, and 77,711 members. The ritual had been translated into German, French, Bohemian, Spanish, Danish and Swedish, for the benefit of lodges of those nationalities. In 1871 a Knight's uniform was adopted.*

159. The most important matter coming before the Supreme Lodge in 1872 was the adoption of the revised ritual, into which was incorporated the "amplified Third." There was considerable opposition to the new ritual; it was accepted by only six majority. Smarting under the rebuke it had received with regard to the conclaves, Pennsylvania thought it saw a chance to get even, and avoided compliance with the law as relating to the new ritual, which resulted in the suspension of the Grand Lodge by the Supreme Chancellor on March 17th, 1873. This affair was thoroughly investigated by the Supreme Lodge, acting as a committee of the whole; the action of the Supreme Chancellor was confirmed and Pennsylvania was placed under his charge; but on the fourth day of the convention Pennsylvania receded from its position and ordering the new rituals, was restored to its rights and privileges.

*See Uniform Rank, Book II, Chap. 2.

160. In 1875 one of the most important works of the Order was set in motion by the submitting to the Supreme Lodge a constitution for a "Knights of Pythias Benevolent Society," and its reference to a committee. The committee, however, politely reported that it was inexpedient, and in their report we find, "The insurance scheme is foreign to the purposes of the Order . . . an innovation," claiming that it would become so overwhelmingly important that the Order itself would be of secondary interest." This was in 1876; and the report was adopted without a dissenting voice. In the face of this report, at the next meeting in 1877, the subject was again taken up, and a committee appointed to institute the same, and by the end of the year the rank started.* In this year, too, an agitation began for the recognition of uniform divisions.

161. In 1876 Brother Rathbone, who had been disconnected from the Order for some time, through the unfortunate bitterness caused by the affairs of S. P. K. controversy, was readmitted into the Order, and welcomed back into the Supreme Lodge. The next year, to show the appreciation of, and love for the Founder, it was ordered that a medal be obtained for the "Founder of the Order" at the cost of \$100, from a design furnished by Supreme Representative I. A. Henshall, of Wisconsin. Brother Rathbone was also, at the same meeting, declared "Lecturer on the Origin, Use and Progress of the Order," and in-

*See Chap. 4, Book II, for the full history of this Rank.

structed to visit the subordinate lodges on their invitation.

162. The motto of the Order, "Friendship, Charity and Benevolence," took a practical form in 1878, when the plague of yellow fever broke out in New Orleans, and rapidly spread through Louisiana, Mississippi and Tennessee. This caused great distress among the citizens of those States, and a cry for "help" soon reached the Supreme Lodge. This cry was immediately communicated to the Grand Lodges throughout the country, and a very substantial sum resulted. The money was sent in to the Supreme Keeper of Records and Seal, who distributed it among the afflicted States as follows: Tennessee receiving \$3526.75, Mississippi \$3450.00, and Louisiana \$1400.00. These sums together \$33.11, making a total of \$8409.86 received this year. Oahu Lodge of Honolulu alone contributed \$226.75, thus showing their appreciation and love for our noble Order. The plague continued for two years, and the official reports show that the total sum paid out for relief during these two years amounted to \$477,780.85.

163. The Supreme Chancellor, in his report to the convention of 1880, held in St. Louis, alluding to the plague, says:

"In Tennessee, three brothers in quick succession, filled this responsible position of trust (chairman of the relief committee), two sealing their lives with unflinching devotion to principle and duty. One after the other they dropped from my list of correspondents, and ceased from their labors, but

they left us a legacy of fidelity and noble daring. Acts of bravery are always admired: and we instinctively applaud the hero who performs deeds of valor on the red fields of battle, and his commander makes honorable mention of him, which lead to another bar to his stripes, or a star on his collar. But how different the circumstances here, and how different the cause, one, his soul full of ambitious longings, his heart bowed by the cheers of his comrades, and his nature inspired by the soul-stirring strains of martial music, dares to attempt desperate deed. The other, in the solitude of death, with no comrade to cheer, and even the bright sun of heaven seems obscured by pestilential clouds overshadowing him, while his own heart seems beating funeral melodies only, that he resolves to face danger rather than secure safety at the sacrifice of duty. Such was the Grand Chancellor of Tennessee, and such his successor on the relief committee. I knew them only by correspondence, but I loved them, and I would rear before you a memorial shaft, whose glittering point should pierce the realms of the infinite, and upon it I would inscribe this motto, ‘They loved their fellow-men.’ I could name a score of others, who, moving in a much humbler sphere gave us exalted examples of heroism and friendship, and sealed their devotion with their lives. Their ashes I would gather in one grand mausoleum and inscribe upon it, ‘Greater love hath no man than this, that he lay down his life for his friends.’ ”

164. During this year the Uniform Rank was in-

stituted and received its start, by the adoption of the report of a committee appointed some time previously. There had been great opposition to this rank ever since the subject had been first broached, but perseverance on the part of those who championed the rank gained the day, and a special committee was appointed to carry out the legislation in the matter. Brothers Rathbone, Ward, Kennedy, Muleaky and Dunn were appointed. They met a month after the convention, and by November 1st the ritual and laws had been reported to the Supreme Chancellor and the order for its promulgation had been issued*

165. The progress of the Order since 1871 was not quite so rapid as it had been previously, although in 1874 the membership reached 101,453, it gradually declined until 1878, when it stopped, running down at 84,505 members. Since then there has been an increase year after year. In 1880 the Order had 35 Grand Lodges, an increase of 10 since 1871, while the subordinate lodges increased to 1518, being 886 increase, and the membership rose to 96,263. These figures, and all others throughout this chapter, include all lodges under the direct jurisdiction of the Supreme Lodge.

Up to this date the Supreme Lodge met annually, but from now on its conventions were held biannually.

166. "All's well along the Potomac," and during

*See Chapter 2, Part II, for the full history of the Rank.

the next decade nothing happened to ruffle the serenity of the Order, until towards its end; its progress was consequently very rapid. Its membership jumped up to 308,290, while the number of lodges increased proportionately, being in number 4269. Twelve Grand Lodges had been added to the list, making now 47. The Uniform Rank, too, during this period gained in popularity and numbers; and their first display took place at the convention in 1882, at Detroit, and, although small in numbers, was well conducted.

167. For the first time in its history the Order, the Supreme Lodge held its convention, that of 1886, outside the confines of the United States; it was called to order by Supreme Chancellor Van Valkenberg at Toronto, Canada. The founder and all Supreme officers were present. This convention is noted as being one of the most enjoyable the Supreme Lodge had ever experienced. The entertainments were on a splendid scale, and everybody seemed to have vied with each other to make their visitors enjoy themselves. Places of entertainment were thrown open to them; private receptions were given by the Governor and the Mayor; and the Dominion, Provincial and municipal authority gave them, as the Supreme Lodge, Knights of Pythias, such a recognition as no other order had ever received. The parade made by the Uniform Rank was a magnificent one, and the efficiency and discipline not only showed a great improvement, but called forth the hearty applause of the citizens.

168. Once again we find ourselves in troubled waters; once again it is Pennsylvania that ruffles the waves; and once again has Pennsylvania become insubordinate and its Grand Lodge suspended. It appears that the Supreme Chancellor had found that the laws and statutes of the Order had been differently interpreted in the various domains, and by-laws enacted upon these interpretations. The laws were thoroughly revised and the Grand Lodges informed upon the points in which their laws differ. Pennsylvania was opposed to the altering of their laws to conform with those of the Supreme Lodge and became defiant. At the convention their representatives were refused admittance, and it was not until Sept. 28th, 1880, that the Grand Lodge, after having fully complied with the orders of the Supreme Lodge, and conformed to its laws, was reinstated with all its privileges.

169. In 1890 was reported the death of the Founder, Justus R. Rathbone, which took place in December of the previous year; also the fact that he had left his two daughters, now completely orphaned, for their mother died two years previously, and unprovided for. After some discussion on the matter, the following resolution was adopted:

“Resolved, That the Supreme Chancellor be and is hereby instructed to inquire into the pecuniary condition of the daughters of Justus H. Rathbone, and if assistance is needed, to relieve their necessities. He is hereby authorized, in his discretion, to draw from the treasury of the Supreme Lodge so

much as may be needed for the purpose, not to exceed one thousand dollars, which sum is hereby appropriated."

Complying with this resolution, the sum of \$720.00 a year has been paid to these orphans. Their names are Sara S. Rathbone and Lucetta S. S. Rathbone.*

170. Nothing of moment occurred in the convention of 1892 except that a committee was appointed to prepare an entirely new constitution and code of laws. This committee reported in 1894 the constitution and code as we have them now. The adoption of the revised ritual was another important measure of 1892, and the resolution to use only English versions led to trouble with our German brethren. The Supreme Chancellor in his report of 1894 says: "With the publication of the fact that the Supreme Lodge had at its Kansas City session refused to permit the translation of the new ritual into any foreign language, commenced a system of opposition, particularly on the part of the German membership, which at first took form in the shape of protests, later in expression of disloyalty and secessions, and finally culminated in such a dishonorable disregard of assumed obligation as to take shape in an organized rebellion, having for its main object the riding down of all law, rule or regulation set for government, and exhibiting a spirit of determination to 'rule or ruin.' " This question lasted for some time, some Past Grand Chancellors taking the part of the

*See Chap. 2, Book I.

malecontents; it was, however, in 1898 finally settled by the German lodges complying with the law and adopting the authorized English ritual.

171. On May 1st, 1900, occurred another of those terrible accidents that happen every now and then. In Seofield, Utah, a coal mining town, an explosion took place, which killed two hundred of the miners that were then at work in the mine. Of these some sixty belong to the orders of Knights of Pythias and I. O. O. F., and the local lodges of the county of Carbon appointed a committee to look after the remains of their members. As soon as identified, they were embalmed, put into coffins and brought to the lodge room, awaiting burial. Some were sent east, others to their homes in various parts of Utah, but the majority were buried by Grand Lodge officers of both orders in a square plot of ground, granted to them by the authorities, in the form of a Greek cross, the corners being left for flowers and shrubbery, and the center square for a monument. Supreme Chancellor Sample called for relief from the Grand Lodges, and besides what was collected among the Utah lodges, the sum of \$10,420.62 was sent to the relief committee of the Grand Lodge of Utah. Besides this sum, the Pleasant Valley Coal Company gave each widow the sum of \$200.00, and more according to the number of children in family.

172. Mention has already been made of the Charlestown yellow fever epidemic and of the Scofield disaster, and the efforts of the Order to relieve distress. Besides these two incidences of the practice

of Friendship, Charity and Benevolence, there occurred in 1889 a terrible flood at Johnstown, Pennsylvania, through the breaking of the dam of the city's reservoir. The city was simply washed away by the water that thus broke loose, causing great loss and distress, and the cry for relief that reached the Supreme Lodge was quickly and nobly responded to.

In 1900 Scofield and Galveston were devastated, the former by an explosion, recorded above, and the latter destroyed by a great tidal wave, and the next year Jacksonville, Fla., was almost totally destroyed by fire, rendering 10,000 people homeless and destroying \$15,000,000 worth of property. Relief committees were formed, and again the charity of the Order was put to the test, and large sums were sent. The Supreme Chancellor in his report at San Francisco in 1902 says: "By fire and flood were exemplified the beautiful teachings of Pythian Knighthood. The calamities which visited Galveston and Jacksonville, bringing death and its attendant horrors to nearly every Pythian home in both cities, roused the brotherhood to quick and noble action. Forty-five thousand dollars in cash was raised for Galveston, and about fifteen thousand dollars for Jacksonville in the subordinate bodies of the Supreme domain. They were gracious gifts and may yet be made to live in song and story."

173. The decade ending in 1899 shows an increased stride in the progress of the Order, and proves the increasing popularity in which it is held

at the beginning of this year 1900. There were 54 Grand Lodges, 6860 Subordinate Lodges, and a membership of 576,944. The rapid increase did not cease, for in 1905 we find the membership increased to over 650,000. All Subordinate Lodges were now under their own Grand Lodge except the following, which are governed direct from the supreme authority: Alaska, 2 lodges with 93 members; Cuba, 1 lodge with 99 members; Hawaiian Islands, 6 lodges with 444 members; Montreal, 8 lodges with 238 members; Philippine Islands, 1 lodge, with 48 members.

174. With regard to the rapid strides with which the Order has prospered, Supreme Chancellor Chas. A. Barnes says in his report: "I regard the Order of the Knights of Pythias as a **Fraternal** society, pure and simple and believe it should always be claimed, presented and held up as such. There are but few real fraternal organizations, and while each of them is teaching the divine idea of fraternity, and accomplishing much good along this line, still none of them can excel the Pythian Fraternity in the forcible and lasting way in which it imparts this God-given idea, nor any of them show the same beneficent impress of these lessons, both upon their membership and the outside world. The growth of this Order has been phenomenal, due **first** to the character of the organization itself; **second**, to the impressive, dignified, but yet forcible way in which the fraternal lessons are fastened upon the minds, hearts and characters of the initiates; and **third**, by

the unselfish devotion of those who, through the fraternity, have had their ideas of life and their conception of their duty to their fellowmen raised to higher and nobler standards. These true Pythians try to live, as nearly as possible, that life which receives such a valuable inspiration from the tenets of Knighthood; who do for this Order and its members for the love of doing; who love the influences and surroundings of the lodge rooms and regard it as a forum wherein unselfishness and brotherly love are inculcated, and where sincere and lasting friendships are formed, and that all who come within the influence, are not only made better and happier, but are also raised to a higher plane of life educationally, morally and socially."

175. In this way the "Pythian Altars are burning brightly, and that the fraternal incense thereon, is scattered so profusely as to attract the attention of all men." So, we find the Pythian Banner solidly planted in Cuba on March 12, 1900; in Alaska, with two lodges with others in the process of formation; in New Zealand with one lodge at Dunedin and a membership of forty; in the Canal Zone, on the Isthmus of Panama. Here the Order has grown rapidly, and there are six active lodges in the territory, viz:

Panama Lodge No. 1, Christobal, C. Z., with 92 members.

Empire Lodge No. 2, Empire, C. Z., with 140 members.

Culebra Lodge No. 3, Culebra, C. Z., with 102 members.

Balboa Lodge No. 4, Las Cascadas, C. Z., with 42 members.

Lock City Lodge No. 5, Gatun, C. Z., with 30 members.

Paradise Lodge No. 6, Paraiso, C. Z., with 33 members.

Nor is this all that the Canal Zone has done for the Pythian cause, as there is a fine Company of the Uniform Rank, and a Temple of the Pythian Sisters. In the Philippines there is but one lodge; while the Hawaiian possesses six splendid active lodges. In China, there are two lodges in the city of Shanghai and a third in the process of formation. No reports have yet been received as to membership; the petitions were signed with twenty-two and thirty-three names respectively. China Lodge No. 1, Shanghai was instituted on April 17, 1908, and Yangtze Lodge No. 2 on May 23, 1908.

176. Although during the last few years (previous to 1908) there has been some influences at work, tending to the depression of the Order, yet, the numerical growth is all that could have been expected. The membership on Dec. 31, 1905 was 650,239; while that of the same date in 1906 was 671,162, a net gain of 20,923; the next year the membership amounted to 698,538; this was a gain over the previous year of 27,376. This gives us nearly 6,500 over the last year's gain; but from reports of several Grand Lodges we are informed that the increase will be such as to bring the membership up to over 712,000.

"FRIENDSHIP, CHARITY AND BENEVOLENCE."

*By the late MAJOR GENERAL JAMES R. CARNAHAN
Commanding Uniform Rank, Knights of Pythias*

The first lesson taught is that of "Friendship," that divine principle taught by Diety to man, which may be fitly represented by the blue field of our banner emblematic of the azure arch of heaven, and its purity, from whence we have received the highest lessons of Friendship, that bind us together in the golden bands of brotherly love.

By the cultivation of this principle, the very first that is taught upon entering the Pythian Castle, and is carried on through all the ranks, we are led into the higher life, developing the fuller faculties of the soul, purifying our natures, bringing them into greater harmony with all that is good, for true friendship is goodness and in all the varied relations of our existence, both to God, Our Father, and man, our brother, are we made better men, better citizens and better Knights.

The friendship taught by our Order is not the friendship found **only** in the noonday of prosperity, when your brother is in the meridian light and blaze of success; when wealth is flowing into his coffers, and honors are crowding thick and fast upon him, or when all the world is paying court to his intellect and genius. It is not that friendship, mis-named, that seeks companionship for the good that may come to the seeker in honors, position and wealth.

It is that **true** type of friendship that can take a brother man by the hand as he starts forth in the early dawn of life's struggles; that helps him

through the valley of darkness and over the rough and stormy places of the rugged road; that shields from the scorching rays of the midday sun. It must be a steadfast friendship through the storms of adversity, and across and beyond the burning sands of disappointments and failures that come on the way; that will stand steadfastly by the hard-pressed and weary one, to cheer, encourage, assist and **carry**, if need be, until all these trials are over and passed and the high and fertile tablelands are reached, and though footsore, weary and aching, mayhaps, from the struggle so bravely endured, the brother can stand in the full noondays of victories gained and hopes fully realized.

It is that friendship that will take a brother man by the hand when light begins to wane, and the fickle goddess of fortune has ceased to smile, and then in the hour of sorest need give substantial aid and encouragement.

It is that friendship that when dark forebodings come creeping into the soul, driving the light from the eye, and the smile from the face; when the head is bowed down, and the spirit is broken with the heavy weight of adversity and man and angels, yea, and God himself seems to have turned away and hid his face from the poor mortal, that **can** even **then** throw about the broken body and fainting soul the arms of love and sympathy, and lift him up and speak words of comfort and cheer that shall cause him to look up and take heart again, and once more stand upright as a man among men.

The friendship of the Order does not end in words, as is shown by its act of practical Benevolence; for large sums of money are yearly expended for the burial of the dead, the support of its widows, the education of its orphans and its relief of its sick.

The Benevolence taught by our Order is that higher aspiration of the soul that draws us nearer to God in the great bonds of sympathy and well-wishing that unite the Great Creator to all humanity. It is the well-spring of love flowing from a warm and tender heart, watering the seeds of friendship and charity, causing them to grow into realities; that with open hand give bread and strength to the hungry and perishing; pours in the waters of comfort and consolation to the hearts of those who thirst for sympathy; that silences high-sounding words and prayers by quiet acts, clothing the naked and giving shelter to the abandoned.

The three fundamental principles of our Order are treated as one cardinal virtue, because the true interpretation of the three in their practical bearings are so closely allied, and in reality, blend one into the other. A friendship that does not carry with it charity—which in its higher and best meaning is defined as love—has no element of friendship in it, and a friendship—love—that does not produce a genuine benevolence as the fruit of the union, is a misnomer and a parody on the true import of those divine attributes. So, Pythian friendship is love for a fellow man, coupled with genuine benevolence, well wishing, that reaches out to do that broth-

er the greatest and highest possible good, be it in cheering words, in smiles of encouragement, in well doing and noble striving, in relieving him in want, distress or sickness, in burying the dead, in caring for the widow, or educating the orphan. There is one characteristic of Pythian charity which we wish especially to emphasize, for the reason that it has not been brought out heretofore with the force that it should have had, we refer to that charity or kindness that should be shown to the weakness of human nature. Mankind has been in all ages too prone to criticise their fellows for any lack of morality or virtue, and, instead of coming to the rescue of one who was weak, have condemned in harsh and unmeasured terms, thus destroying all impulse that would lead to a higher and better life. A **profession** of charity that only shows on the surface, while at heart it is more ready to hear ill spoken of one than good, is a lie and a cheat. The charity intended to be taught by the Knights of Pythias is such an earnest and abiding regard for the welfare of a brother that will silence evil reports of him instead of enlarging or repeating them from mouth to mouth, to be magnified as the slander or evil reports circulate. Homes have been ruined, hopes blasted and hearts broken, because some noble, charitable soul has not been found to step in and stem the tide of evil and false rumor that has so often been started in motion by some evil disposed and venomous heart and tongue. Man is too apt to misjudge the words and acts of their fellows.

Brothers of this Knightly Order should remember the words of our Declaration of Principles: “To exercise charity towards offenders; to construe words and deeds in their least unfavorable light, **granting honesty of purpose and good intention to others.**”

This is the particular phase of charity that we wish to bring out fully, and with all the strength and force that it is possible to express. Would you be your own brother’s murderer? Would you take your brother’s life? “No! No!” Every one exclaims. Yet the Knight of Pythias who forgets the passage just above quoted, and adopts any other course in the treatment of a Brother Knight, is worse than a murderer. Rob a man of his good name, blacken his character, prefer a false accusation against him which brings about his ruin socially, or his reputation as an honest man, and you have done worse a thousand fold than if you had sent a bullet through his heart. The Knight of Pythias who would do this is not only more guilty than a murderer, but he is also a perjurer, and a blasphemer, for he wilfully violates a solemn obligation in the taking of which he called upon Almighty God to witness the sincerity of his vow. The charity intended to be taught by our Order is that loving, kindly disposition of the heart which tends to make us, one and all, think favorably of our fellow men, and especially of our Fellow Knights, coupled with the earnest desire to do them good. If we would truly keep our vows in letter and in spirit, we must

have the broad liberality in judging of our brethren and their actions. Instead of being fault-finders, and suspicious, we must have a generous manhood and Knighthood that will put the very best construction on the words and actions of our fellows.

Our Charity sees faith in a brother, **confidence** in him as a man, and implicit trust and hope in and for him. This is the true charity we would teach; “and though I bestow all my goods to feed the poor, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; seeketh not her own; is not easily provoked; thinketh no evil; and now abideth faith, hope, charity, these three, but the greatest of these is charity.”—“Pythian Knighthood.”





ARTHUR J. STOBBART
Major General, Uniform Rank Knights of Pythias

CHAPTER II.

HISTORY OF THE UNIFORM RANK

The Military Organization is a Science and is admirably adapted to every branch of business.

—Gen. W. T. Sherman, U. S. A.

COMMENTING upon the Uniform Rank, the late Major-General James R. Carnahan, in his "Pythian Knighthood," says, "The establishment of the Uniform Rank marks the beginning of the era of permanent prosperity of the Knights of Pythias. In the Uniform Rank, we show the world a complete military organization, systematically officered, thoroughly drilled, that might in case of need be utilized as a means of untold good in the defense of the national government, and with credit to the Order. It stands not only as the representative of a fraternal and benevolent organization, but it also proclaims citizenship and loyalty to the constituted authority."

178. The author of this quotation has not only been connected with this rank from its start, but has been its chief advocate and its leader. He it was who principally kept up the agitation and interest in the Supreme Lodge conventions, until, by his per-

sistency and constancy, the Supreme Lodge was made to see the necessity of the rank, and finally gave its consent for its formation. Carnahan was appointed its general soon after, and he has ever since, until his death, spent his time and talents, upon it, fostering and protecting it, and brought it up to its present state of perfection and organization and may thus be said to be its founder.

179. So quietly, but so surely, has the Uniform Rank been building itself up in numbers and perfection of discipline; little was known of it; and it came as a surprise to the citizens of this country, that when the Spanish war broke out, General Carnahan was not only able, but offered to the government an army of 25,000 uniformed and well-drilled and disciplined men for active service in the field. Today the Knights of Pythias can proudly boast of an army-corps of some 60,000 men, fully uniformed, officered and drilled in every respect according to the regulations of the U. S. Army; and General Carnahan says, "The Uniform Rank, Knights of Pythias is now recognized as one of the reserve forces of the nation."

180. The Rank, however, did not come into existence suddenly at the time of the promulgation, but was evolved out of the drill corps that previously existed, and this was probably the reason of so many companies, or divisions as they were then called, springing up so quickly one after the other, within a few days after the orders for their formation had been given. It is curious to note the gradual

change from its origin to the company; and in reading the regulations of the Supreme Lodge with regard to this matter, one cannot but be struck with, how a simple want of a distinctive dress, when on parade, or on special occasions, gradually forced the idea of a military company.

181. At the convention of the Supreme Lodge, held on April 18th, 1871, at Philadelphia, and when, (a rather curious coincidence,) the O. B. N. controversy had only then been finally settled, it was resolved that all Knights should be uniformed on such occasions, as of receiving the visits of other lodges, paying such visits, receiving of Grand or Supreme officers, and on all street parades, except funerals. The Order was promulgated by Supreme Chancellor Read on October 1st, 1871, with explanatory illustrations, legislation, and details. This uniform, with some alterations, continued in use and in legal use, long after the establishment of the Uniform Rank, by a good many of the lodges; and it was not until 1892 that legislature finally stopped its legality. This uniform consisted of cap, baldric, sword and belt, and cuffs. The next year, 1872, Brother Pettibone designed a helmet, offered it to the Supreme Lodge in place of the cap. This was adopted and in 1876 some more changes were made. These changes seem to have complicated matters so, that no one knew really what was required. No orders had been given as to the pattern of the garments, nor as to their color; each lodge chose its own; and the result was that when the different

lodges assembled for parade there was such a variety of shades and styles of dress and trimming, that no two companies were alike. This confusion does not seem to have been set straight even when the "Drill Corps" were organized. The Supreme Lodge said nothing about material or of any particular shade to be worn, but only that the uniforms were to be blue bordered with yellow. Many of these corps, however, were neatly uniformed and made a good appearance; but there was so much dissimilarity among the others that they only added grotesqueness to the assembly, and, as General Carnahan says: "the ununiform uniformed Drill Corps became a laughing stock to kindred organizations."

182. Still these drill corps were very popular and great activity was manifested in their formation, probably foreseeing their transformation into regular military companies. Agitation for their transformation was soon to be brought before the Supreme Lodge. The first attempt was made in 1876, when there was presented a paper containing "Rule and Regulations for the Formation of Uniformed Divisions of the Knights of Pythias," with a resolution of adoption. This resolution was referred to a committee who reported that the constitution of the Order did not provide for a Uniform Division, and was thrown out. This repulse however, did not discourage the promoters of the scheme and we see it again brought up in 1877, when the convention was held in Cleveland, Ohio. The Grand Lodge of that domain, through its representative petitioned

that "a **higher** rank or ranks be established, wherein no members should be admitted without having procured the uniform of the Order." The committee to whom it was referred failed to report at this convention and it was brought up again at the next convention in 1878. The committee to which it was then referred reported favorably with a ritual and regulations, and with a request that they be perfected by the Supreme Chancellor, Supreme Vice-Chancellor, and the Supreme Keeper of Records and Seal. After great opposition the report was laid on the table. However, later on, towards the end of the session the report of the committee was taken from the table and reconsidered. A considerable change of feeling seems to have come over the Supreme Lodge during the day with regard to this matter, and there must have been considerable electioneering, for the committee's report was adopted, and the following resolution passed:

"Resolved, that the Supreme Chancellor appoint a committee of five to prepare a ritual, constitution, etc., **for the proper organization of such higher body, under the control of the Supreme Lodge, into which the rank proposed by Representative Forstone of Ohio be incorporated.**"

This Special Committee, which was immediately appointed, consisted of Brother J. H. Rathbone, William Ward, E. F. Dunn, P. H. Mulcahy and W. B. Kennedy. They met and began work on September 13th following the close of the convention; this session occupied several days, but not being able to

finish their work, a second session took place, and shortly after the committee made their report to the Supreme Chancellor Woodruff; this was accompanied with the ritual and laws and regulations for the Uniform Rank. On November 1st same year the Supreme Chancellor issued his order of promulgation, together with the code of laws; according to the former the Rank was adopted on August 30th, and that day was ordered, in each year thereafter, to be kept as its anniversary.

184. Within eight days of the promulgations Ohio formed the first division, that of Columbus, No. 1. Others followed in quick succession and soon divisions were formed in Indiana, Maryland, Virginia, Missouri, Michigan, Pennsylvania, New York, Minnesota and Wyoming. In all these Domain there were one or more divisions organized before February of 1879. The next year 1880, fifty-four divisions were reported.

185. The rank continued to grow in popularity, and the divisions became so numerous that a more perfect organization became necessary. Taking the Knights of Pythias as a model, Grand Divisions were inaugurated by the Supreme Lodge in 1882. This new law provided that when five divisions had been formed in any state, a Grand Division could be instituted; and when further additional divisions had been formed, the Grand Divisions might be divided into Regimental Divisions, the whole being under the command of the Grand Commander. At this convention of the Supreme Lodge (1882), which

was held at Detroit, the first real parade of the Rank took place. True, an attempt was made at St. Louis in 1880; but the display at that time was not at all creditable. The procession was then composed of members of the Order in the old Knight's uniform "with or without the baldrie,—some with light trousers, some with helmets, and some with caps,—and then, mixed in with these were members in citizens' clothes, with and without 'dusters.' It was about as heterogeneous a gathering as one could well think of." But in the Detroit parade, none but members of the Uniform Rank wearing the regulation uniform, took part; and although smaller in numbers than those that succeeded it, it is said to have been the neatest and best conducted.

186. The organization of the Rank under Grand Divisions did not last long, for during the period between the conventions of Detroit and New Orleans in 1884, it had been tried and found cumbersome and impracticable, and at the latter convention, they were abolished and the Rank put under the command of a Major-General, with Brigadier-Generals in their respective states; thus its organization assumed a purely military aspect. This change in the laws of the Ranks necessitated the appointment of a Major-General and to this position Past Supreme Representative James R. Carnahan was appointed by the Supreme Chancellor. At the next convention this office was made elective, and the incumbent an officer of the Supreme Lodge.

187. At the time of the meeting of the convention

in Toronto, Canada, 1886, the Rank had grown to such proportion that the parade of its members, who made their first appearance since its perfected organization, was a magnificent one, winning great applause. Kennedy says, "The parade was made through the beautiful avenues and parks and everywhere the discipline and efficiency of the Military Branch of the Order was accorded splendid recognition and tumultuous applause. It certainly captured and captivated the people of 'Little York.' "

188. The year 1890 may be termed the year of absolute prosperity for the Rank, for at Milwaukee, Wisconsin the first encampment took place. Great preparation had been made on grounds offered by one of the property owners of Milwaukee, and the grounds were drained, lighted and the city water piped over it. The camp was close to the city, bordering Grand avenue, and near center of the city, with Regimental, Brigade and General Headquarters, all laid out with perfect military precision. This encampment was a splendid success, not only in itself and the benefits and experiences obtained by its members, but also in bringing the Rank before the public, and more particularly before the Supreme Lodge itself, to whom it was a revelation. The parade started from the camp on the afternoon of the first day of the convention, and marched down Grand avenue through the center of the city and everywhere meeting with the applause of the citizens. From this time on, the Rank became more and more popular, and at every succeeding convention

of the Supreme Lodge an encampment was also held.

189. The Rank had assumed such proportions, that in 1894 the Supreme Lodge created a Supreme Council to relieve it of its direction and management. This Council is composed of the Brigadier-Generals of the states where Brigades exist, with the Major-General as the Presiding Officer; it is required to take full charge of the Rank, and provide the expense of its management.

190. The Rank was adopted by the Supreme Lodge on August 30th, 1878; and on the committee that finally reported favorably, with its ritual, constitution and rules, was brother Rathbone; and although not so stated, we may fairly assume that the first ritual of the Uniform Rank was, like the others of the Order, the work also of our Founder. This ritual was entirely superceded by the one now in use in 1910. As early as 1892 agitation for a new ritual began and the following resolution was adopted:

"Resolved, That a committee of three members of the Supreme Lodge be appointed to revise the ritual of the Uniform Rank, the said committee be authorized, if in their judgment they deem it best, to prepare and present an entirely new ritual, the said committee to meet from time to time for deliberation, and to report at the next session of the Supreme Lodge."

At the next session, the new ritual was reported and exemplified, and then referred to the Supreme

Council of the Rank. In 1896 the same ritual was again presented, exemplified, amended and on motion adopted. Sometime after, however, some one found out that the vote taken was not equal to four-fifths of **all members of the Supreme Lodge**, it was declared that it had not been adopted and could not be used. This ritual was again presented in 1898, and after it had been exemplified, it was finally adopted, and promulgated for use. At the next session, that of 1900, the burial service was adopted.

191. During the first four months of 1903 the Uniform Rank gained twenty-three new companies, making a total of 974 companies organized in 26 brigades with a membership of 40,434. Uniform Rank committees have been established in Minnesota, Indiana, California, Colorado, Montana, New Mexico, Missouri, Virginia, Kansas, Oregon, Louisiana, Illinois, New York, Kentucky and the District of Columbia and are doing much for the benefit of the Rank. In Vermont, the Colonel of the Rank has a voting seat in the Grand Lodge.

The next year, 1904, General Carnahan reports 981 companies organized into 105 regiments; 97 of these regiments are assigned to 26 brigades, 8 regiments or battalions assigned to brigades, and 36 companies unassigned to either regiments or battalions.

192. The effect that the institution of the Uniform Rank had upon the membership of the Order was phenomenal. The membership in 1874 was 101,453. This gradually declined until 1878 when it was

84,505; this was the year of the institution of the Rank, and we find immediately that the membership began to increase and has increased year after year until at the present time (1910) it is nearing the 725,000 mark. Major-General Arthur J. Stobbart says: "Prior to the establishment of the Uniform Rank, the Order had no adequate way of presenting itself to the general public, and consequently was scarcely known. The 'Army of the Lily' attracted favorable attention through the appearance made by its members as they traveled to attend the Grand Supreme Lodge conventions, and as a result a vast number of young men enlisted in the Pythian cause. The Rank was designed to assist the subordinate lodges, and the marvelous growth of the Order attests its sufficiency. **The young man who is attracted to the Uniform Rank can become a member only through the subordinate lodge. He must first become a Knight of Pythias, and can only remain as a member of the Uniform Rank while in good standing in the Order.**"

193. "The Rank has proved most attractive in rendering assistance in the conferring of Ranks and has brought support to the subordinate lodges by stirring up the pride of the citizens in the knowledge of the existence of well drilled and disciplined companies. The Uniform Rank teaches the highest type of honor, of justice, and of loyalty to friend and country. This Rank has been honored by the President of the United States in the appointment of many of its members to important military positions in

the volunteer army of the United States. Four of the Brigadier Generals appointed for the Spanish-American war were from the Ranks of the Pythian Army. The Rank has been complimented on many occasions by the officers of the United States Army and Navy, bringing thereby additional strength and influence to the entire Pythian body."

Walter B. Richie, when Supreme Chaneellor, wrote of the Uniform Rank: "**It is the Rank which has done more for the advancement of our Order than all other influences combined.** We today would not have two hundred thousand members were it not for the Uniform Rank. Every Domain strong in the Uniform Rank is strong in its subordinate lodges. Every Domain weak in its Uniform Rank is equally weak in its subordinate lodges."

Philip T. Colgrove, as Supreme Chancellor, in his report May 1st, 1897, said: "I think it is generally conceded by those who are best able to judge that to the Military Branch is largely due the success that has come to our Order since 1878. Since its inception it has brought the Order into prominence before the masses, and has given us marked recognition from our government. * * I know its worth as a factor in the order, its power, influence and effect, and feel assured that in whatever community it is fostered and sustained, there will Pythian Knight-hood flourish and prosper."

194. At the beginning of the year of 1908 there were in good standing 833 companies with a membership of 28,572 and by June 1st the same year 73 new

companies had been mustered in, while 15 more were waiting for that event. Although there was a gain over the membership of the previous year, yet the gain does not seem to have been what it should be. "Several causes contributed to this condition," says Gen. Stobbart, "the reduction of fees to organizers, the financial stringency of last fall, not yet overcome, and the reinstatement of many old companies in the place of the organization of new ones being among the causes." The increase of members of the subordinate lodges during this period was 27,376, this is almost the same figure of the Ranks entire membership, and seems to show that proper efforts had not been put forth in the matter of recruiting.

195. Several small changes in the ritual were ordered by the Supreme Assembly, which met in Jamestown, Va., June 6, 1907, so as to comply with the uniform now worn, and Carnahan drill regulation discontinued. In its stead the United States Army infantry drill regulations, 1904 edition was adopted for use in the infantry organizations.

196. For some time there has been great sentiment among the members of the Rank in favor of using the rifle instead of the sword, so that should the country need their services, they would thus far be trained in its use. The matter was put before the committee of rules and regulations, who recommended permitting companies drilling with the rifle if they so desired, but side arms are to be used in all parades. This permission has been given, and rifles are now used in several companies throughout the Domain.

PRACTICAL BENEFITS OF THE MILITARY DEPARTMENT

By K. A. MILLER

*Colonel Commanding Third Regiment, California Brigade,
U. R. K. P., Los Angeles, California*

It goes without saying that the subordinate lodge lies at the foundation of our Pythian fraternity.

Friendship, charity and benevolence typify and embrace many of its cherished tenets, and from the beginning until now the pursuit of these cardinal virtues has strewn a path along the march of time fragrant with fraternal achievements. As we stoop and drink from the refreshing well at almost the 50th mile stone and rejoice at the triumphs of our Order, and congratulate fortunate posterity upon the transmitted heritage as the crowning effort of those having so nobly wrought, we cannot refrain from adding a word for those other Pythian virtues of honor, justice and loyalty as symbolizing the efforts contributed by the Uniform Rank or Military Department. We claim for it a share in supplementing the subordinate lodge in the splendid conquests of passing years.

As was contemplated by the promoters of the Military Department this degree is and should be a higher one in our Order. Those having seen the beautiful ritualistic work displayed, must indeed recognize an impressive ceremony, which appeals to those possessing a sense of the beautiful, as well

as teaching an inspiring lesson ; but it is not so much concerning the beauty of the initiation or the character of the secret work of this branch of our Order, that I desire to say a word as it is concerning the practical benefits derived from the Military Department, and its contribution to the permanent good of our Order.

Our Order had its beginning in the closing hours of the greatest national tragedy that ever swept a country. After almost a decade of successful struggle, it was apparent that our Pythian ship was in the midst of a buffeting storm, and oft times the clouds of despairing hope were shrouding our guiding star, and the bravest of our sanguine founders were chilled with the winds of adversity. From 1873 to 1877 our loss of membership above accessions was more than 16,000; but in this discouraging moment in 1878 was born the Uniform Rank.

Peace had brought prosperity to a blighted country. The robes of wealth were again being woven, and our country reunited with happy homes; but the dream of organization, of uniformed men, of companies and battalions was still fresh in the minds of many who were touched with the beautiful and alluring principles of our magnificent Order. Men saw in it possibilities for the future, and a happy way of reuniting upon a common ground friendship strained and broken by years of bitter strife. They saw that with the combined efforts of men who had displayed such valor in times of war could be ac-

complished great good if combined in one common aim in the work of peace.

Consequently, with the birth of the Uniform Rank new life was infused, and the rifts in the clouds were widened in our fraternal sky and our Pythian ship quickly advanced into more placid waters, and in the next decade swept through an era of unprecedented prosperity.

The work of the Uniform Rank has accomplished much in the successful progress of our Order. There are many potent influences that it has exerted in assisting the subordinate lodges. In this short space I shall mention but few.

The early history of the Rank was marked by a selection of uniforms, that partook more of the element of ornamentation and display, but with its development has gradually eliminated all surplusage in equipment, until now Sir Knights present a uniformity and simplicity which gives greater freedom to movement, and by the adoption of the practical uniform of our country the Rank has become more closely acquainted with the equipment of soldiers, and more closely in touch with the military changes suggested by those who have given their best thought to military development.

A deeper interest is awakened in the younger members of our Order, and they are afforded information and some knowledge of military tactics that in their busy walks of life they could not otherwise obtain, and along with this the best blood of our country are inspired with a keener sense of

patriotism for the protection of country and the upholding of civic virtues.

Again, militarism suggests organization, and in our time of rapid movement little can be accomplished unless some attention is given to orderly arrangement and careful organization, so as to secure results through combined efforts of large bodies of men, for whom responsibility must necessarily be lodged in some authoritative and directing manager.

The liberal education brought about by submission to discipline and the self reliance and confidence taught by the responsibility of leadership, cannot be over-estimated or lost sight of in the preparation of the younger men of our Order, for more successfully coping with responsibility and demands of the business and commercial world.

This branch is effective as an advertising feature. Organized and uniformed bodies always attract and engage the attention of the passerby. The work of the subordinate lodges is behind closed doors. The natural tendency of mankind is to delight in knowledge received from observation. Curiosity is created, and the outside world brought modestly in touch with the silent forces at work within our Order. And thus we find the most effective medium to the stranger's heart and mind through the instrumentalities of a dignified and orderly body of men, inspired with patriotic spirit for country and ardent in the work of our fraternity.

This organization is effective for another pur-

pose: Camp life for a short time always appeals to a fraternal order, but it has in its train immense amount of detail that can only be handled and taken care of by some plan of orderly arrangement.

These encampments are not only pleasant to the Rank, but to the subordinate lodges, and it would be almost impossible to maintain them, were it not for the organization and discipline furnished by the Uniform Rank. Through movements, ceremonies and other maneuvers, upon the field, interest and entertainment is maintained and the camp life is relieved of monotony and becomes an effective means of creating a deeper enthusiasm in the work of the Order.

But perhaps the greatest good of the military branch lies in the close fraternal feeling it generates, and the cementing influence thus disseminated. Here, as nowhere else, its members strike a common plane. Shoulder to shoulder, elbow to elbow, from squad to company, from company to battalion, in successive formations are thrown men of the best blood, and generally of the most enthusiastic membership of our Fraternity. With perfect freedom prevailing, rapidly indeed is every side of the individual exposed to the critical observation of his companions; his faults, his virtues, his strength and his weakness are thrown upon the kaleidoscope, until he is so known and recognized by his comrades in arms, that what under other and less opportune circumstances might lead to misunderstandings and construed as wrongful acts in the magnanimity and

chivalry of a Pythian soldier are lost in the leveling influence of the camp fire, the bean pot and the drill ground. A thousand little influences make him more generous to the frailties of mankind. In honor, justice and loyalty he unreservedly renders deference to constituted authority, and while young in the work of the Order, is better equipped for displaying activity in advancing the work of his lodge, and at the same time by his close association with his chosen companions, he is weaving a robe for future years, rich with the threads of friendship emanating from his first association in the common lot of the service, and enriched with the sacrifices of years, until these tender memories become the fondest heritage of a Pythian's soldier heart.

This branch of our Order is practically self supporting. It leaves no obligation for the subordinate lodge or for posterity. When public parades are in order, with pride the members and families of our Order can point to the members of this higher rank making some sacrifice as company after company swings into line in military order, and the stranger within our gates catches with the sweep of the eye something of the mysterious treasures concealed from prospective members, who frequently waits with anticipation for an opportunity to affiliate himself with the order.

I would not minimize other influences in the great work of advancing Pythian virtues, but show me a subordinate lodge blessed with a good company of the military department, and I think it can

be truthfully said that in such a lodge you will find her sails steadily set to windward and her members filled with individual initiative, zealously advancing the beneficent work of our magnificent Order.





SARAH I. COTTON
Supreme Chief Pythian Sisters

CHAPTER III.

HISTORY OF THE PYTHIAN SISTERS

"Pythianism is the handmaiden of the ethics of divine life; for it has been said that it stands for all that noblest and best in man, and purest and noblest in woman."

—*M. Josie Nelson, S. M. of R. and C.*

AS the years pass by, they add new pages to the history of our Order; and one of the most important of these pages was the institution of the Pythian Sisters. The Order of the Knights of Pythias was founded in 1864, and very soon after, the wives and daughters of its members began to agitate for a woman's lodge in connection with it. As early as 1868, the Supreme Representative of Philadelphia presented the first application to the Supreme Lodge for the "recognition of a woman's organization, to be associated with and recognized by the Order;" but it was rejected. This was at the meeting held in Washington, when the Supreme Lodge was instituted and organized. Similar applications were presented at the conventions held in Philadelphia, 1876, Cleveland, 1877, Indianapolis, 1878 and Toronto in 1886. With each of these applications was presented the ritual, ceremonies and emblems, together with an earnest plea for adop-

tion. They were referred to committees, who reported unfavorably on each occasion, as inexpedient, and that the constitution did not provide for a ladies' rank; but at the same time speaking in high terms of the ritual itself.

198. It was not until 1888, just twenty years after the first application, that anything was done in this matter. Just previous to the meeting of the Supreme Convention, the session of the Grand Lodge of Connecticut was held, at which the following resolution was introduced and adopted:

"Resolved, that our Supreme Representatives use their utmost endeavor at the session of the Supreme Lodge to secure such legislation as will result in the speedy establishment of the ladies' rank of the Order."

The Supreme Lodge met in Cincinnati, Ohio, and the subject of the resolution was duly presented by the Representative of Indiana, accompanied, as before, by the ritualistic services, ceremonies, and emblems prepared by Past Chancellor J. A. Hill, of Eagle Lodge No. 16, of Greencastle, Indiana. The matter was referred to a committee, who at last reported favorably of allowing wives, mothers, widows, sisters and daughters of Knights of Pythias in good standing to establish a society to be known as the Order of Pythian Sisters. In their report they said it was not practicable to create a ladies' rank in the Order of Knights of Pythias, and that the ladies could better control their own Order.

The report was adopted, and Brother Hill's ritual was recommended.

199. The meeting of the Supreme Lodge, Knights of Pythias, took place on June 12th, and on October 23rd of the same year Warsaw Temple No. 1, Warsaw, Indiana, was instituted by Brother Hill, the Founder of the Order. Other Temples soon followed, and so great was its success, that on June 4, 1889 the first Grand Temple was organized at Indianapolis, Indiana, which reported 20 Temples, with a membership of 287 Knights and 324 Sisters.

200. The Order soon spread into other States, and in Ohio its growth was so rapid that the following September 19th, its Grand Temple was organized. About a week after this, Brother Hill, who up to this time had borne the whole burden and responsibility of the Order, "felt that the time had come to lay down the reins by organizing the Supreme Temple;" he therefore sent out a call for representatives of the Grand Temples and of Temples having no Grand Temples, to meet at Indianapolis. Here they met on October 10th, 1889, and with the help of Brother Hill, who presided, General J. R Carnahan, Brother Hood of Missouri, and Brother Bacon of Ohio, the Supreme Temple was instituted and organized. At this meeting were representatives from Indiana, Ohio, Missouri, Massachusetts and California. The officers elected were: Ida M. Weaver (the First Most Excellent Chief of Warsaw Temple No 1), Supreme Chief; Hattie A. Robinson,

Supreme Senior; M. D. Wood, Supreme Junior; Emily R. Little, Supreme Manager; C. L. C. Lawrence, Supreme Mistress of Records and Correspondence; Emma Bacon, Supreme Mistress of Finance; Lizzie Hadley, Supreme Protector of the Temple; H. B. Cornwall, Supreme Outer Guard. The only other business conducted at this meeting was the adoption of the constitution and general laws, which latter recognized as Founder, Brother Hill, and made him an officer of the Supreme Temple.

201. On the second day of this session Bro. Hill made an offer of the ritual to the Supreme Temple; "which was accepted, and the officers of the Supreme Temple were instructed to enter into contract with Brother Hill for the transfer of all his rights in the ritual, odes, jewels, designs and materials of whatever kinds now in his possession to the Supreme Temple Pythian Sisters of the World, giving them the exclusive right to print, publish, manufacture and sell the ritual, odes, jewels and paraphernalia of the Order Pythian Sisters, as well as any design copy-rights that he may procure in the future during the existence of the contract." Thus the Order obtained full possession of its ritual.

202. The adjourned meeting of this first session of the Supreme Temple took place at Milwaukee, July 8, 1890, nine months after its institution. Time had thus been given to test the working of the Constitution and Laws; they were found to be inadequate, and did not meet with the requirements of the Order, being incomplete and unsatisfactory. A

new Constitution and By-laws were therefore presented and adopted together with a "Declaration of Principles." At this meeting, too, were accepted all designs for pins, badges, banners and other regalia for the Subordinate, Grand and Supreme Temples, as prepared by Brother Hill. His ritual and ceremonies of the Rank for Knights was adopted, but this soon proved cumbersome and unsatisfactory, and abandoned for that now in use. The manuscript of the Sisters' beautiful burial service was read by its author, Brother Hill, and ordered printed as soon as possible; the ceremony for public installation was also adopted at this session. At the end of the year, the Order claimed nine Grand Temples, 87 Temples having a membership of 1892 Knights and 2947 Sisters; there were also 24 Temples under the direct jurisdiction of the Supreme Temple whose membership was 450 Knights and 586 Sisters.

203. Through the efforts of the Supreme Chief during the year of 1891 the membership of the Order was doubled. Great interest had been shown in the Order, and its growth to 9 Grand Temples, 1671 Temples, 3701 Knights, 5589 Sisters, with two Temples not reported is remarkable, considering the financial depression that was dominant throughout the country at this time. One of the means that Sister Weaver took to obtain this result was a circular letter to every Knight of Pythias Lodge, in which she gave an account of the Order, and earnestly besought the Knights and their Ladies to help establish new Temples, each in their own locality.

One other of the means by which the popularity of the Order was greatly increased was the exemplification, at the last session of the Supreme Temple, of the ritual, before members of the Supreme Lodge, Knights of Pythias. The ritual was performed by the Warsaw Team, and brought forth enthusiastic praise, both for the ceremonies, and the objects for which the Order had been established.

204. In her report to the Supreme Temple, held in Kansas City, 1892, the Supreme Chief, Sister Weaver, said: "You will note the fact that one-third of the chairs of the Supreme Lodge has been made vacant and filled by appointment since our Milwaukee session. There is one vacant, however, that cannot be filled, one voice we loved to hear is silent now.

"Since last we met a most solemn event has broken sternly, irresistibly on our path, when skies were bright and heavens blue, when Providence bending o'er us, was blessing our Order most abundantly, gladdening our hearts almost to madness, our beloved Founder, Brother J. A. Hill, was called from earth into the realms of the everlasting."

He died on April 17th, 1892, at his home in Greencastle, Indiana.

205. Before this session was ended, the committee on memorials reported the following:

"To the Supreme Temple:

"'The wind bloweth where it listeth; we hear the sound thereof, but we know not whence it cometh nor whither it goeth.' Man is born into the world; he flourishes for a time; he plays his part in its

work; he fades and dies and passes away and he is not. Some are missed by the world but little, because they have done little for its improvement and progress, while some others achieve renown by acts which better the condition of their fellows and leave behind monuments of fame, and are regretted by those for whose good they wrought. Of the latter is the Founder of the Order of Pythian Sisters,

JOSEPH ADDISON HILL

who has placed before us our beautiful ritual, and the work we now use with so much pleasure and profit—a work which has received the praise of the learned, and the gratitude of the unlearned, for the beauties unfolded to the mind and heart of all who have been permitted to receive its rich lessons of Purity, Love, Equality and Fidelity. By the death of Brother Hill, the Order has met with an irreparable loss; his intelligent enlargement, his fatherly guidance, his wise counsels are gone, and we are left to work and act and move onward, as best we may, in our efforts to carry forward the rich inheritance he has bequeathed us; therefore be it

"Resolved by this Supreme Temple, That we bow in sorrow to the fiat of the Omnipotent Power that has deprived us of the head of our Order, and that we will cherish and revere his memory while life to us endures, and carry forward the work he began, until the Order of Pythian Sisters shall be in the van of the great benevolent orders of the world; and be it further

"Resolved, That this Supreme Temple extend to the bereaved wife and children of our dead Founder, our hearts sincere sympathies in their sad bereavement of husband and father and trust that the memory of his achievements, in founding such an Order as this, will be to them a solace in their sorrow.

Resolved, A copy of this preamble and resolutions be sent to the widow of our Founder, suitably engrossed and framed."

GEORGIA GUTHRIE,

JULIA A. POLAND,

MRS. ANNA WHITNY, Committee.

206. A call was issued to the Subordinate Temples, through their Grand Temples, for subscriptions for the purpose of erecting a monument in memory of the Founder, and such was the response that August 21st, 1892, the dedication of the monument took place in Forest Hill cemetery at Greencastle, Indiana. At one o'clock the city band called the members of Eagle Lodge, Knights of Pythias, together, and shortly after they started the parade to the cemetery. The band led the way, followed by the Uniform Rank, and the members of the lodge carrying blue, yellow and red umbrellas. Then followed the members of the family and guests from abroad. On arriving at the cemetery, the Knights formed a triangle round the monument and stand erected for the speakers. Around them were several hundred people, and the drives full of carriages. Sir Knight

Rev. H. S. Beal offered up prayer, Sir Knight B. F. Corwin then made a short introductory speech, giving the report of the meeting and introducing the Major C. B. Case who spoke of the bright, useful life of the Founder, and ended by promising the Sisters that the monument shall be cared for and preserved, and "shall stand to commemorate the Labor, the Fidelity, the Friendship, the Charity, the Benevolence, and Love of Joseph Addison Hill. Mrs. Hattie Robinson, Supreme Chief, in a beautiful and earnest address, unveiled the monument and dedicated it to the memory of the Founder. The Supreme Mistress of Records and Correspondence next gave a brief history and progress of the Order which he had founded. A photograph was then taken of the monument and people round it, and subsequently a copy sent to every lodge contributing towards its funds.

The monument is a handsome shaft of red Maine granite, nineteen feet in height; the emblems of the Order engraved on the lower part of the main shaft; under it, upon the oblong slab upon which it rests, are the words: "Erected by the Pythian Sisters of the World in memory of Joseph Addison Hill, Founder of the Order of Pythian Sisters. Born March 2, 1827; died April 17, 1892."

207. The principal legislation of the session of 1894 was the adoption of a Code of Procedure for trials and appeals. This code was the same as those in use in Massachusetts and Ohio, with some necessary changes and additions. The present form of ap-

proaching the ballot box was adopted. The Knight's Ritual was abolished; and last, but not least, the title of the Order was changed from Pythian Sisters to Rathbone Sisters. This was necessitated by the Supreme Lodge, Knights of Pythias, having declared it illegal for any Knight joining an order bearing its name, but not under its control. Sister Monroe, Supreme Chief, says: "The name of Pythian Sisters was very dear to every sister, but the Knights of Pythias were reverenced more, so, woman-like, for their sakes the change and sacrifice was made." One more item of interest occurred during this period. The Supreme Lodge, Knights of Pythias, by the adoption of the report of the committee, at the Kansas City convention, favored the consolidation of the two orders known as the Pythian Sisters and the Pythian Sisterhood. The latter organization was slightly older than the former. Acting upon this feeling of the Supreme Lodge, the Supreme Chief tried to bring about this consolidation, but the union was made impossible by the Sisterhood.

208. The beginning of 1896 saw in the Order 15 Grand Temples, 543 Subordinate Temples, with a membership of 11,592 Knights and 16,448 Sisters. During the early part of this term, the Order suffered and lost prestige through the mandate of the Supreme Chancellor, compelling all Knights to withdraw membership from the Order, together with the change of name; many Temples grew so discouraged that they surrendered their charters; but towards the end of the year the number of the Temples began to

increase again, and the membership gradually augmented.

During the session of the Supreme Temple in 1896, a book of music for the odes was ordered promulgated; the Constitution amended by providing for successors, in case of vacancies in the Grand and Supreme Officers, the numbering of articles was greatly changed, and a new article inserted relating to the manner of instituting Grand Lodges.

209. The Supreme Temple session of 1898 was held in Indianapolis, and during the interval between that session and the previous one, the Spanish-American war broke out, and caused some anxiety in the Order. In her report, the Supreme Chief, Ida M. Weaver, says: "The call to arms against a foreign foe by the Chief Magistrate of our nation, has caused so many vacant chairs around the Pythian fireside; and the needs of our country being uppermost in the hearts of us all, it has indeed been pulling against the tide in order to accomplish much of the work herein reported. However, the lessons of the dark hours may serve to impress upon our minds the greater need and benefit of organization among women, and the experience gained and protection afforded by it. Even, as today, the Uniform Rank stands back of our National Army, waiting and ready to go to our country's defense, even so do we, the Rathbone Sisters, stand back of them, ready with organized effort to aid in our feminine way in whatsoever our hands find to do. I ask if a call should come for the thousands of Sisters

to drop every other line of work, and through long anxious days and weary nights, prepare necessities for the brave at the front, would a single one fall short of her duty?

210. During this interval, too, the Supreme Chief had received several requests for the formation of some insurance plan, and the representatives of some half a dozen Grand Temples were instructed to use their best endeavors to have such a scheme adopted. The matter was referred to a committee, who reported a "Constitution and Law of the Insurance Branch, Rathbone Sisters." These were taken up section by section, discussed and adopted. A Board of Control was elected, the President of which was Lida E. Palmer, (six years); the other members were Belle Quinlan, (four years) and Maud F. Hayes, (two years). Later on in the session the sum of \$499.00 was voted for the Board to have a clear start in business. Thus, with enthusiasm, the Insurance Branch of the Sisters commenced its work, and at first, obtained a fair amount of success.

211. During the next two years the Branch was well advertised throughout the Order, and in the Pythian papers. Organizers were appointed in thirty-two states, and a commission allowed for every member obtained; and although there appeared to be great encouragement offered, yet the success was far from what it was expected, as the report of the Secretary, Jan. 1901, shows that there were only nineteen members, carrying \$12,000 in-

surance. In March, the same year, there were thirty-two members; and by June the membership had increased to sixty, while the report of June, 1902, shows the membership to have increased to one hundred and four. These members belonged to ten councils, one of which, however, surrendered its warrant soon after, with a loss of six members.

212. Tremendous efforts were made during the years 1903-4, to bring this branch up to a point, to insure its safety before the meeting of the Supreme Temple at Louisville. Circulars were sent out and a reserve fund established, yet its progress was not satisfactory. On July 1st, 1904, 26 Councils had been established having a membership of 216, with an insurance of \$152,250. Thus, as the Secretary says, the "Branch has accomplished no more (save in one or two particulars) in the past six years of its existence, than is usually accomplished by fraternal organizations transacting an insurance business during the first two months of its work." The small amount (\$280.85) of the reserve fund, and the slow growth of the Branch caused the Supreme Chief, at the session of 1904, to recommend its discontinuance. This was adopted and the Branch was no more. After paying all debts, the surplus money on hand was divided pro rata among its members.

213. The Order was incorporated under the laws of the State of Missouri, under the name of "Supreme Temple Pythian Sisters of the World," on February 2nd, 1892; and in 1901 the Articles of In-

corporation were amended to change its name to that of the Rathbone Sisters of the World and, by adding two sections to Article II, authorizing the establishment of the Insurance Branch, and for the protection of its members from liability of the debts of the corporation.

214. In 1898 a letter was received by the Supreme Temple from the President of the National Council of Women of the United States asking the Rathbone Sisters to affiliate with the Council. After some debate it was decided to accept the invitation, and the Supreme Chief was elected as the Representative. Every year since, the Order has been represented and thus it has come more prominently before the world, beside taking part in furthering the object of the Council, which is the betterment of mankind in all lines of life. The Departments under which the work is taken up are: Home Life, Educational Interest, Church and Missionary Work, Art, Moral Reform, Polities, Philanthropy, Social Economies, Foreign Relations, Press and Organization. The National Council is affiliated with the International Council, which is composed of more than twenty National Councils, and over a million members. The International Council is composed of the National Councils of the United States, Canada, Germany, Sweden, Great Britain and Ireland, Denmark, New South Wales, Holland, New Zealand, Tasmania, Switzerland, Italy, France and Argentina and other nations.

215. An earnest appeal for aid was sent out from

Jacksonville, Florida, early in May, 1901. The greater portion of the city was destroyed by fire, causing much sorrow and distress. On April 17th the Supreme Chief organized Jacksonville Temple No. 3, with a membership of fifteen Knights and seventeen Sisters and many of these Sisters lost everything, house, household goods, clothes and even means of livelihood. Immediately a circular letter was sent to all the Grand Temples, and to the Subordinate Temples, asking for contributions, stating that immediate aid was necessary. This appeal was generously responded to, and the Sisters of Jacksonville greatly appreciated the timely help sent them.

Another contribution was sent to the members of Galveston, where perhaps a more distressing state of affairs existed.

216. The official paper up to 1902 was one called "Rathbone Sisters Tidings;" this was brought up by Sister M. Josie Nelson, the editor of the "Guest," which now took its place as the official organ of the Order. Every member who seeks to keep up with the progress of the Order should read it. The Supreme Chief in her report at the session of that year, made a hearty recommendation for "a freer use of its columns by the Sisters as a medium of making known to all what is being accomplished in the various jurisdictions. No Sister can afford to be without one official paper as it is the only means by which we can keep informed upon the progress made." Besides this paper, several means have been instituted to keep up the interest of the Order. District con-

ventions have been held in several jurisdictions; Indiana, the pioneer state of this Order, again leads with the appointment of an Inspector of Temples.

217. Probably the most interesting and certainly the most important session of the Supreme Temple was that that took place in Louisville, Kentucky, in August, 1904. The Insurance Branch was finally abolished, six Grand Temples instituted; arrangements made for a Rathbone Day at the World's Fair, St. Louis; and the recognition of the Order as an auxiliary of the Order of Knights of Pythias was obtained. As before mentioned, in the early part of this chapter, several attempts had been made in the Supreme Lodge, Knights of Pythias, to have a ladies' rank of the order instituted, but it was not until 1888 that anything was done, and, even then, only a half-hearted support was given, and that with an understanding that the Supreme Lodge assumes no responsibility whatever, though it was deemed advisable that the chief officers report to the Supreme Keeper of Records and Seal every two years, and recommended the Hill ritual to be used. Such was the semi-recognition then given; but this was withdrawn in 1890.

218. In the report of the Supreme Chancellor in 1892, he again brought the matter before the convention, and in the report of the committee, to which it was referred, it was ordered that it "was no longer deemed advisable that the various chief officers of the Sisterhood report their numerical and financial strength," and on the application of Calanthe and Neola Assemblies of the Pythian

Sisterhood for recognition, the committee recommended the following:

“**Resolved**, That until the organization known as the Pythian Sisters and Pythian Sisterhood unite it is unwise for this Supreme Lodge to take any action looking to the recognition of either.” Strenuous efforts were made to bring about this union, but the Sisterhood “resisted and declined all advances.” Again in 1894 the matter of recognition was brought up by several of the Grand Lodge Representatives, but to meet with the same fate; and although it was presented before the Supreme Lodge in various forms they were all reported upon unfavorably, and the reports adopted.

219. To settle the matter as to the legality of Knights joining the Order, and out of compliment to the Knights themselves the name, “Pythian Sisters,” was changed to “Rathbone Sisters.” This matter so far settled, no further attempts were systematically made until 1904 at Louisville, Kentucky, and it remained for Sister Belle Quinlan, Supreme Chief (1903-4) whose untiring work and devotion to this cause, brought about its consummation. During the two years of her incumbency of that office she worked towards that end; first, in an interview with Supreme Chancellor Tracy R. Bangs, she interested him in the matter, and upon his inquiry among 1082 lodges as to their opinion on the subject, he found that of 742 answers, 689 were favorable, 19 divided and 34 opposed. Sister Quinlan further prepared the way by visiting Grand Lodges, and

officials and obtained their promise of support. Not to leave any stone unturned, she endeavored to bring about a union of the two Orders, and so far succeeded as to make terms for consolidation, subject to ratification of both Supreme bodies. When these bodies met at Louisville, the Advisory Board met the committee from the Sisterhood and the proposition was discussed, but at the second meeting just when they "were getting down to a business understanding" the chairman of the Sisterhood committee expressed a wish to retire, as nothing could be accomplished. Nothing further took place, and the question of consolidation was again left over for future consideration. But the preparatory work had accomplished its purpose and before the Supreme Lodge, Knights of Pythias, closed its work, it formally adopted a resolution making the Rathbone Sisters an "Auxiliary of the Order of Knights of Pythias."

220. In 1901 the Order was composed of 21 Grand Temples, 1042 Subordinate Temples, and a membership of 61,112, comprising 26,217 Knights and 34,895 Sisters. This was increased in 1903 to 26 Grand Temples, 1246 Temples, 33,090 Knights and 45,861 Sisters; making a total membership of 78,951, a very creditable showing for sixteen years work.

The year ending December 1905 shows a great increase in the membership of the Order; so much so the term of 1904 and 1905 proved to be the banner term of the Supreme Temple. The increase in

both Temples and members surpasses that of any previous term of the Order; there being at that date 1441 Temples having a total membership of 98,282, comprising 41,834 Knights and 56,418 Sisters; of these there were 9 Past Supreme Chiefs, 260 Past Grand Chiefs and 10,858 Past Chiefs. This was an increase of 5462 Knights and 6125 Sisters. For the first time since the organization of the Order, California was chosen to supply the Supreme Chief, by the election to that office of Sister Lydia A. Monroe of Riverside. This honor was not unmerited, for California has had a great and active interest from the very commencement of the Order, it was represented at its first session in Indianapolis, and Sister C. L. C. Lawrence of Love Temple, San Diego, was elected S. M. of R. and C. The gavel used at its adjourned session at Milwaukee, Wis., was made of California woods and contained twenty-one different pieces.

221. The final arrangements for the consolidation of the Pythian Sisterhood with the Rathbone Sisters was taken up at this (1906) session of the Supreme Temple. Preliminary meetings had been held by the two Supreme Officers, and the question and terms of the consolidation had been referred to the Advisory Board; and on October 18th, the third day of the session, a report was read from the Board, favorable to the consolidation on the following terms: That the name of the consolidation shall be "Pythian Sisters," that all rituals, supplies, rosters, etc., of the Sisterhood be turned

over to the Supreme Body. All moneys of Supreme, Grand and Subordinate Bodies, after all bills are paid, to be turned into the consolidated bodies, except where an assembly desires to continue as a Temple, then twenty-five dollars is to be paid to the Supreme Temple for charter and supplies. All officers to be elected from the Rathbone Sisters for one year. All Honors acquired by the Pythian Sisterhood to be retained, and the Supreme Chancellor, to be accorded the honor of Past Supreme Chief. These terms were accepted by both bodies and articles of agreement were drawn up and signed by the recognized authorities of both bodies, and the Sisterhood formally and pleasurable received into the Order.

222. The next step was to obtain the consent of the Supreme Lodge, Knights of Pythias, for the change of name from Rathbone Sisters to Pythian Sisters. A petition was therefore sent to that body, stating the fact of the consolidation and asking for the change of name. It was not until October 22nd, two days after the close of the Supreme Session, that word was received that the change of name had been granted. In sending their report to the Supreme Lodge, Knights of Pythias, the committee, to whom the petition had been referred, said: "It is with delight your committee extends the felicitations of the Supreme Lodge to the Sisters of both organizations, and congratulate them for successfully bringing the wives, sisters, daughters and mothers of our members in closer touch with the Order;" and, "as a graceful and fitting compliment to the

magnificent body of women, already recognized by this Supreme Lodge as a most valuable adjunct in disseminating the cardinal virtues of Pythianism, let their prayer be unanimously granted." And so passes into history the name of Rathbone Sisters, and the Order goes onward and upward in its triumphal march towards perfect womanhood as Pythian Sisters.

223. The number of the Assemblies of the Pythian Sisterhood that became Temples before the close of the year was due to the splendid work of their Supreme Officers; nearly the whole of the numbers reported; the Order then gained 147 new Temples out of a possible 158 Assemblies; these were distributed as follows:

Assemblies of the Pythian Sisterhood changed to Temples of the Pythian Sisters:

	Reported	Temples
Maine	63	57
Ohio	17	15
Pennsylvania	25	32
New Hampshire	17	14
Massachusetts	12	10
New York	9	7
New Jersey	7	7
Rhode Island	2	2
Missouri	3	—
West Virginia	1	1
New Brunswick	1	1
Connecticut	1	1
<hr/>		
	158	147

224. During the Spring of this year (1907) a Temple of the Order was instituted in our far away possessions of the Philippine Islands, in the City of Manila, and during the next year the Order spread out to Shanghai, China, the Canal Zone, in the Isthmus of Panama, and British Columbia.

January 21st of the next year (1908) saw the Grand Temple of Wyoming instituted at Cheyenne and two days afterwards that of Utah, in Salt Lake City. These together with New Jersey at Jersey City, April 17, 1907; Georgia at Savannah, Oct. 27 same year; Tennessee at Nashville, May 23rd, 1908; and Rhode Island, June 30, 1908, were the Grand Temples instituted during the term of 1907-8. To further the work in the Canal Zone, in the Isthmus of Panama, Sister Williams a member of Johnstown, Pa., was created a Past Grand Chief and made a special organizer. Towards the end of the year Supreme Chief Nellie E. Merriam writes: "The success attained in the past is our inspiration to future effort. The first Subordinate Temple (Warsaw No. 1) was instituted in 1888 (Oct. 23rd) and today, two decades later, we boast one hundred and thirty thousand devotees to our beloved Order. On June 30th our organization included Grand Temples in forty states, territories or provinces and twenty-four Temples under the immediate jurisdiction of the Supreme Temple."

225. October 23rd of the year 1908, was the twentieth anniversary of the institution of the Order of Pythian Sisters, and it was "believed

that the Pythian Sisters have become sufficiently great and strong enough to assume other duties and burdens" than those imposed upon them by the declared principles of the Order. This broadening of the work of the Order has been successfully carried out in several ways, such as a Pythian Hospital Fund, where a room in some local hospital has been supported by the systematic offerings of the Brothers and Sisters, where the sick and needy could be cared for. This work has been undertaken both in Utah and Oklahoma. In Montreal the form the Sisters took there was to hold a fair to raise funds to aid in building a Pythian Hall; while Ohio is providing a Home for Pythian Sisters.

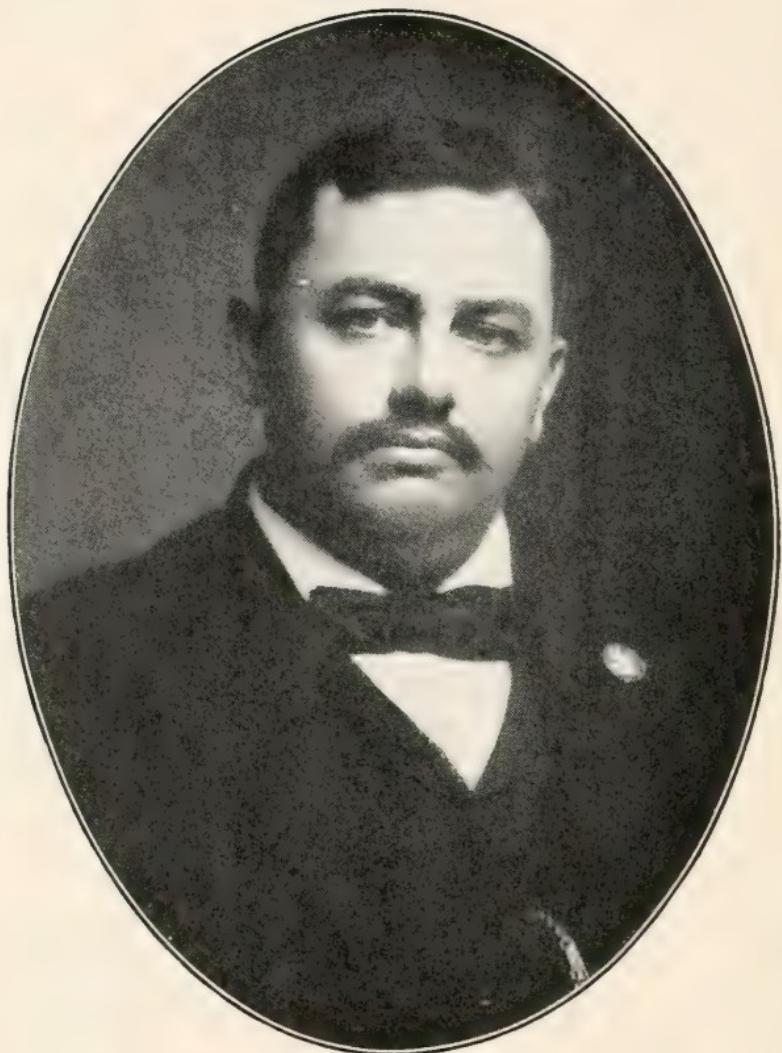
DECLARATION OF PRINCIPLES

Organized with the sincere desire of promoting the moral, mental, social and physical elevation of its members; cultivating a spirit of Fraternal Love which shall permeate and control their daily lives; ministering in all ways to the wants of the sick, distressed or needy, watching at the bedside of the dying; paying the last sad tribute of love and respect to the dead; comforting and providing for the widow in her afflictions, and daily exemplifying in every possible way the Golden Rule.

May the Order of Pythian Sisters go bravely on in its mission of holy love, ever remembering the beautiful lesson so impressively taught in its Temples, until its members, pure in thought, word

and deed as the driven snow, recognizing the great principles of Equality in the Sisterhood of Woman, shall move "Onward and Upward," until its gentle and benign influences shall be felt, not alone by its own members, but within the ranks of the brilliant Order with which it is so closely allied; may it become a beacon light to the whole world, the promise and potency of a higher and more divine life.





UNION B. HUNT
President and General Council of Board of Control
Insurance Department, Knights of Pythias

CHAPTER IV.

HISTORY OF THE INSURANCE DEPARTMENT (Endowment Rank)

"May your children's children continue the order, while sickness, sorrow and affliction shall exist and the widow and orphan want substance and protection."

--*Past Supreme Chancellor Saml. Read*

WHEN the Order of the Knights of Pythias was instituted, Benevolence was its first aim, and in furtherance of this thought a life insurance plan was soon developed. The idea of adding such a plan to the Order was first broached at the convention of the Supreme Lodge of 1875, when Supreme Representative B. F. Ludwig of Alabama submitted a constitution for the consideration of that body of a "Knights of Pythias Benevolent Society." This was referred to the committee on the state of the Order, which was instructed to report at the next meeting. Previous to this, however, in 1872, the Grand Lodge of Illinois made an attempt to form an insurance company among the Knights of that Domain, but the scheme came to naught. At the meeting of the Supreme Lodge in 1876, another set of constitutions for a somewhat similar institution

was presented, entitled "Minnesota Knights of Pythias Widows and Orphans Relief Fund," which proposed to make a compulsory assessment from all members of the Domain. They were both reported upon adversely as "inexpedient," which report was unanimously adopted. The report was a scathing invective against all insurance schemes.

227. The Supreme Lodge met again in August, 1877, and, during the interval there seems to have been a great change in the minds of the members with regard to the insurance project. In the last convention it was called an "insurance scheme," a "worship of Mammon," a "fungus growth," which would absorb the life of the Order and eventually kill it. Kentucky had from the first championed a voluntary insurance of some kind, and when its representative, J. W. Mavity, in 1877 introduced the following resolution, it was referred to a **special** committee.

"**Resolved**, That a committee of three be appointed whose duty it shall be to prepare and report to this body, written and unwritten work for a Fourth Rank of the Order, with provisions similar to those suggested under head of Endowment in the Supreme Chancellor's Report."

The Supreme Chancellor in his report at the opening of the convention made a most earnest appeal for the creation of an insurance plan of some kind. So strong was his appeal that it brought forth, not only the above resolution, but a favorable report from the committee who recommended the

adoption of the resolution. It was adopted and another committee appointed, which recommended the adoption of an endowment scheme, and also that a committee of five be appointed of which Brother Rathbone shall be chairman, to perfect their work and report to the Supreme Chancellor and Keeper of Records and Seal, who shall be authorized to have the ritual and rules, blanks, etc., printed, so that the Endowment scheme be put in operation as soon as possible. The vote was 56 to 6 in favor of the report. This committee was appointed and the next month, the ritual, installation service, general laws of the Rank and constitutions were completed in three days and reported to the Supreme Chancellor. The report was endorsed, and the next day, the ritual, constitution, laws, etc., were promulgated, and on Oct. 6, 1877, the Rank became an accomplished fact.

228. This ritual is one of the most interesting features of the early history of the Rank. It will be remembered that at the time of the discussion as to the advisability of its establishment at the 1877 convention of the Supreme Lodge at Cleveland, the convention had also under consideration the formation of the Uniform Rank; and as the latter had been under discussion for some time previous, it was naturally thought that it would be the first to be established, and Brother Rathbone had prepared a ritual, which he thought would be suitable for this Military Branch. When the convention assembled, it was soon found out that the Uniform

Rank would not be established at that meeting, and that the Endowment Rank would receive favorable consideration; so Brother Rathbone immediately set to work to modify the Military Ritual so as to conform to the requirement of the Endowment Rank. The amended ritual was presented to the convention and adopted on August 17, 1877. It was proposed that the ritual be used at all the section meetings, which were held monthly. It provided for a President, Vice-President, Chaplain, Secretary and Treasurer, Guide, Guard and Sentinel; that during the section meetings each member wear a badge; and besides having the S. A. P. W. the members were to be entitled to the A. P. W. of E. R. The ritual was taken up for the most part with the initiation, which was extensive, and compared very favorably with the ritual of the Order; it contained many beautiful lessons. The ritual was used generally among the first one hundred sections that were organized, but from the lack of competent instituting officers, its use was not afterwards strictly complied with. The O. B. N., however, was insisted upon, and all else gradually fell into disuse and one feature after another abandoned. In 1882 the law made its use optional, and in 1884 the O. B. N. was the only part retained; even this, in 1888, was abandoned; and the only qualification now required is that the applicant has passed through the three ranks of Knighthood.

229. At the next meeting of the Supreme Lodge in 1878, it was reported that warrants had been

issued for 235 sections, which had 3,274 members of the first class and 5,356 members of the second class. The Rank was in charge of the Supreme Master of Exchequer, Brother John B. Stemple. In 1879 the membership was doubled.

230. In the report of the Supreme Chancellor to the 1880 convention, he gave the history of the Rank, and of the defects, which experience had brought out in its system, and at the same time suggested means of improvements; this resulted in the following recommendations of the Committee on Endowment Rank, viz: That a Board of Control be established by the Board of Trustees of the Supreme Lodge, which shall consist of two members of the Lodge, and the Supreme Chancellor; that the ritual be abolished at some future time; and that sections may omit all ceremonies except the obligation and those of the opening and closing. The report was adopted and these requirements were accomplished in the next convention, the ritual was then abolished. Brother H. Nelson elected President-Secretary and a Board of Control Appointed.

231. The handing over of the affairs of the Rank to the new Secretary, the Supreme Master of Exchequer, "under whose wise, just and economic administrations," says Past Supreme Chancellor Van Valkenberg, "the Endowment Rank has become popular and strong, and is now an important factor of our Order," he tells us in his report that there had been issued 11,546 certificates of the first class of \$1000.00; 14,834 second class of \$2000.00; and

397 third class of \$400.00, and that benefits had been paid out to the amount of \$1,902,738.00. The first benefit paid was to Henry Hope of Section 61, Poughkeepsie, N. Y., of \$1,517.00. Warrants had been issued to 629 Sections, and that 62 had been suspended, chiefly through the dishonesty and incompetency of their secretaries and treasurers, leaving 563 sections in active work. "Gradually and slowly," says the Supreme Chancellor in his report, "the Order is gathering and garnering the experience of years and adding to the efficiency, economy and security of the Rank."

232. In 1888 some radical changes took place in the organization and laws of the Rank. An elective Board of Control was created, consisting of three members who were to hold office for two, four and six years, and they were invested with the powers of the old Board and also of the Supreme Officers, so that it was to all intents and purposes taken out of the Supreme Lodge altogether. The members elected were: John A. Hinsey, Dr. D. J. Holland and Thomas Essex. The members of first, second and third class who had entered a fourth class created in 1874, were re-rated, so as to require them to pay at the rate of the age at which they entered, instead of at the age in which they entered their previous classes. Brother Nelson resigned then as secretary and Brother W. B. Kennedy was appointed. In 1892 the President of the Board of Control was made an officer of the Supreme Lodge.

233. For the first time in the history of the Order, the Supreme Lodge met on July 9, 1901 in special convention; and for the first time in the history of the Rank, and after twenty-four years of successful life, did trouble appear. Soon after the close of the convention of 1900, the Supreme Chancellor found that something was wrong in the financial matters of the Rank. Upon the investigation of the Board of Control, it made a special report and upon that report the special convention was called for the purpose of "taking into consideration the condition of the Endowment Rank and to enact such legislation and take such other action as may seem necessary."

234. The first action taken was to accept the resignation of J. A. Hinsey and appoint C. F. S. Neal as President of the Board. It appears by the report that there was due on death losses still unpaid \$425,600, with no immediate funds available. There were evidently serious matters to consider, and although every effort was made to insure secrecy of the doings of this convention, it became known that this deficit was due more to mismanagement and ill-advised investment of its funds than to dishonesty. The convention authorized the prosecution of all who had in any way embezzled its funds, both in the civil courts and in its own Tribunals; and then it pledged itself to stand responsible for every beneficial certificate issued and also to enact all necessary legislation as may be needed to protect their holders, and such as

will promptly pay all claims. New rates were made, and an address to the Order was sent out by the Supreme Chancellor.

235. Such was the confidence shown in the Rank under the new laws and management that the next year, 1902, shows that 19,347 applications were put in, and that \$3,089,977 were paid for 1579 death claims, making a total paid for death losses of \$17,-636,462. By June 30th, 1903 the Rank had a membership of 62,195, being a net gain for the year of 4,026. The assets were increased from \$393,000 to \$558,000, while at the same time its liabilities had decreased from \$312,009 to \$166,000. Its resources above its liabilities were at this date, \$392,000. The cash on hand and investments amounted to \$558,320 the investments being in United States Bonds under the order of the Supreme Lodge.

236. The United States Trade Reports commenting on the Endowment Rank in 1903 says: "Certainly the Knights of Pythias are to be congratulated for having in their society such a successful and well-managed insurance organization, and every Knight knows that this is more than a matter of mere insurance. It is a true fraternal beneficiary society, organized for benevolence. Not only are the members of the Endowment Rank of the Knights of Pythias protecting their own families or those dependent upon them, but they are protecting each other's families, lightening the burdens of the world within their sphere, and contributing to the sum total of human happiness. The sordid, selfish view

of the Endowment Rank of the Knights of Pythias would be that it makes an investment in life insurance at equitable rates. But the larger and correct view is that the Endowment Rank is not only doing this, but is engaged in a grand and noble work of brotherhood and true charity—which is not alms, but love. Death only severs the bonds which unite the members of the Endowment Rank of the Knights of Pythias in their work.

"The Endowment Rank of the Knights of Pythias is under the most able and conservative management of a board of control elected by the Supreme Lodge, and, further, every Knights of Pythias Lodge in the country is pledged to assist the Endowment Rank in event the latter should ever be in need of financial assistance to meet an unexpected number of death claims. In other words, the financial resources of the entire Order are a reserve fund, if needed, for the Endowment Rank."

237. Thus through the wise and strenuous management by the present President and his associates, the Rank has once more been brought to a most remarkable success, from its insolvent position of 1901. Its members have been retained, its rates successfully changed, its deficit entirely wiped out, its debts all paid, all claims promptly met, and the year 1903 was ended with a net surplus accumulation over all liabilities of \$563,114.

238. On August 16th, 1904, the twenty-third convention of the Supreme Lodge was held in Louisville, Kentucky, and in his report showing the condi-

tion of the Rank to that time Supreme Chancellor Bangs gives briefly the history of those troubles, which is here given in his own words, thus giving confidence to those who still may have some doubt as to the Rank's prosperity. He says:

"A statement of resources and liabilities on December 31, 1900, shows a deficit upon the face of the returns of \$20,757.81.

"Among the resources was a credit of \$91,539.03 balance due from the City National Bank of Fort Worth, which, as appears elsewhere in the report, was \$80,382.02 greater than the facts warranted, making a deficit of \$101,139.83. To this should be added a discount of from \$75,000 to \$100,000 on 'investments on hand,' which were listed among the assets at the purchase price. It will thus be seen that upon turning over the Endowment Rank some four years ago and taking into consideration only matured claims, that Branch of the Order was some \$175,000 short of being even with the world.

239. In May, 1901, we levied a special assessment, from which we received \$113,786.27. On June 30, 1901, upon striking a balance, we had, according to book value, resources in excess of matured liabilities in the sum of \$99,715.16. We were still carrying as an asset however, the claim against the City National Bank at a sum \$80,382.02 in excess of its actual value, so that, figuring on the same basis that we did for December 31, 1900, we had assets in excess of matured liabilities in the sum of \$19,333.14. But on June 30th, as well as on the

previous date, there should have been deducted from the value of the assets the discount of from \$75,000 to \$100,000 on investments on hand, so that we were still short of an even balance on June 30, 1901, of from \$60,000 to \$80,000.

"At the special convention of 1901 the present rates were adopted; and during the next few months after the change of rates there was a serious loss in membership and greatly increased expense in management by reason of the upheaval caused by the increased rates and disclosures of mismanagement. On March 31, 1902, a balancing of the resources and liabilities showed that the Rank still faced a deficit of \$32,852.91, which, considering the condition of affairs, was a better showing than we had hoped for. About this time the membership began to recover from the shock of the disclosures, and confidence in the new management was beginning to make itself manifest, and there has been a continual and continuous increase until on the 30th day of June, 1904, with every asset entered at its lowest value and every liability figured at the maximum we had assets in excess of matured liabilities in the sum of \$754,267.98."

240. During the two years ending March 31st, 1904, there were 21,458 applications for membership and new insurances were written for \$23,057,000, while the death claims paid were \$2,625,849.59 for 1,474 deaths. Since the organization of the Rank there has been up to June 30, 1904, 10,692 deaths involving the payment to their beneficiaries of \$20,-

863,995.69. On the same date, June 30th, 1904, the assets were \$913,350.78 of which \$192,500.19 was cash in bank and \$350,000 in state bonds; the amount of insurance in force was \$107,903,000 and a membership of 66,224.

At this date of writing, May, 1906, the membership is steadily increasing and numbers now 77,800, carrying an insurance of \$120,500,000, while the net resources over and above all expenses and liabilities are \$1,350,000.

Among those who upheld and took an actual interest in the Rank during its incipiency was Brother Rathbone, the Founder of the Order. He was not only the author of the ritual used during the first years of its life, but was also Chairman of the Committee who formulated the first set of the Endowment Rank laws and Constitution. During his travels through the country as Supreme Lecturer, he visited many Grand Domains, advocating membership in the Rank and in his report to the Supreme Lodge in 1878, he says: "It is a source of infinite gratification to me to observe in every jurisdiction I visited, a genuine awakening in progress. Among many the cause was directly traceable to the Endowment Rank. I may be pardoned for saying that it is my firm belief that this new feature in our Order will prove a great and lasting blessing. I avail myself of every proper occasion to announce that the Supreme Lodge had annexed this additional degree to our brotherhood, and it is with much pleasure I report that the seed thus sown has

in many instances brought forth fruit." From its commencement Brother Rathbone took great interest in the affairs of the Rank, and in less than a month after the first certificate was issued he became a member of Section No. 219 of Bowie, Maryland, taking a first class certificate of \$1000. In May, 1888, when the fourth class was adopted, he transferred to that class, increasing his certificate to \$3000. The number of his certificate was 8,401. His beneficiaries were his two daughters, who received that amount at his death under claim No. 947 on December 31, 1889.

The name of this branch of the Order has been officially changed to Knights of Pythias Insurance Department.

241. The Insurance Department writes four different policies in the Fifth Class, known respectively as Plans A. B. C. and D.

Plan A is the Level Life Plan. That is, what is known as ordinary, straight life insurance. The members of this plan pay each month so long as they live at rates corresponding to their respective ages.

Plan B is the Twenty-year Payment Plan. That is, the members of this plan pay each month for twenty years at a rate corresponding to their respective ages, until they have paid twenty full years, at which time their policy is fully paid up.

Plan C is the Modified Step Rate Plan. That is members whose certificates are issued upon this plan

must make payments during the calendar year in which they were admitted at the rate (see table of rates) applicable to their respective ages of entry, and for each succeeding calendar year of membership, make payments at their respective attained ages during such year, until age 65, after which the payment is level. In this plan the member pays to the Society his own cost from year to year, necessarily increasing with increase in age.

Plan D provides for insurance to age 65 upon level payment to that age, whereupon the member is privileged to transfer his certificate to Plan A and pay thereafter a level monthly rate, otherwise the certificate and all features in connection therewith, cease to be in force. This plan furnishes protection at a very low cost during the dependency period, and is discontinued in extreme old age.

All of the Plans in the Fifth Class provide for the payment to the members of dividends at the close of each policy year, that is to say, the surplus in excess of the required reserve (if such surplus be equal to one regular monthly payment from all of the members who have been in the Fifth Class more than one year) will be returned to such member in the form of the omission of one or more monthly payments, such payments to be omitted as soon as possible after the close of their respective policy years.

On May 1, 1909, the Insurance Department of

the Order of Knights of Pythias had 75,000 members.

It has about 5,000 local organizations.

It has \$112,308,500 protection in force.

It has \$2,342,302.46 emergency fund.

It has paid to beneficiaries nearly \$30,748,495.40.

It has been in operation thirty-three years and it is a Department of the Supreme Government of the Order of Knights of Pythias.



THE INSURANCE DEPARTMENT

By UNION B. HUNT

President of the Insurance Department, Knights of Pythias

The Insurance Department of the Supreme Lodge, Knights of Pythias, formerly called the Endowment Rank, was organized in 1877. The Order of Knights of Pythias itself came into existence in 1864 and the Insurance Department was the result of a desire on the part of the membership of the Order at large, for the establishment of a branch that would furnish insurance to such members as might desire it.

At the Session of the Supreme Lodge held in 1877, Supreme Chancellor Davis in his report made an urgent appeal to that body to adopt some system of Life Insurance, asserting that it was vital to the interest of the Order. Upon his recommendation a Committee, (of which Justus H. Rathbone, Founder of the Order, was Chairman) was appointed to draft resolutions and by-laws for the government of an Insurance Branch, and thus the old Endowment Rank was launched by the Supreme Lodge in response to a demand of the membership of the Order.

The plans originally adopted created two classes, known as first class and second class. The members of the first class received a certificate giving to the beneficiaries at death, the sum of \$1,000.00.

These members agreed to pay \$1.00 each into the Mortuary Fund of the Society on the death of each first class member. All members of the second class received certificates for \$2,000.00 and agreed to pay an assessment of \$2.00 upon each death occurring in that class. Members were received in this class between the ages of 21 and 50 years. The third class was organized for the purpose of granting certificates in the sum of \$3,000.00, upon the same plan as the first class and second class, certificates were granted and the age limit was raised so members were received between the ages of 21 and 60.

At first, members were received without medical examination, a mere declaration of health being all that was required. As might have been expected, the death rate shortly became very heavy and assessments were frequent. Prior to 1884 it had been determined that the plans upon which the Endowment Rank was organized were inadequate to furnish permanent life protection. At the time of the organization of the old Endowment Rank, fraternal insurance was in its infancy, the first Fraternal Insurance Society started in this country being but a few years old. Actuaries and state officials had given the subject of fraternal insurance practically no thought. When the Endowment Rank was organized there was not a law upon the statute books of any state in the Union providing for Fraternal Insurance Societies. The idea in the minds of the promoters and members was that insurance should be furnished from month to month at the least pos-

sible cost. Prior to 1884 the first, second and third class members paid their assessments without reference to their age or the risk they imposed upon the Society. The good risks were compelled to bear the burden of the poor risks.

The fourth class was organized in 1884 and within two or three years practically all of the members of the first, second and third classes transferred to the fourth class. The fourth class was established upon an entirely different plan, in that the fourth class members paid under a table of rates a sum which was precalculated to be sufficient to pay the losses that would occur during the month; members being rated according to their risk and by reason of occupation and the amount of insurance, and only enough money was provided in this plan to carry the insurance from month to month, no reserve being provided for.

In 1901 a Special Session of the Supreme Lodge was held in Chicago. The rates increased and a special assessment was levied. Because of this an emergency fund was accumulated, which enabled the Endowment Rank to pay pending death claims, but by the time the Supreme Lodge met in Louisville in 1904, it was apparent to all who had given the matter a thought, that the rates were wholly inadequate and so a special committee was appointed to investigate, and see if the Insurance Department could not be placed upon an adequate rate basis. This Committee concluded that there had been

enough guess work and employed the best actuarial talent that could be found.

As a result of this step at the Convention of the Supreme Lodge held in New Orleans in 1906, the fifth class was established and began business January 1, 1907; the main purpose being to enable the members of the fourth class to transfer to the fifth class, in order that they might secure permanent life protection. Thus the Knights of Pythias became one of the first fraternal organizations to recognize the absolute necessity of adequate rates. The members of the Supreme Lodge and the members of the Order generally, recognized the fact that good insurance could not be sold below cost.

Subsequent events have proven the wisdom of the Supreme Lodge, as only about 11,000 members remain in the fourth class. During 1909 more than 14,000 new certificates were issued to members of the fifth class, carrying an insurance liability of more than \$20,000,000, making the total membership of the fifth class at this time 62,287, with insurance amounting to \$88,473,634. The fifth class, though it has been in existence but about three years and a half, has accumulated a reserve of almost \$2,000,000, which is amply sufficient to protect its contracts. This class is based upon rates predicted upon the American Experience Table of Mortality at three and a half per cent, the same table employed by a great majority of all the Standard Life Insurance Companies of the country and is set up as a standard

of valuation for life insurance contracts in the statutes of a majority of the states of the Union.

The Fifth Class gives to its members two benefits that have never before been given to members of a fraternal insurance society, namely, the annual accounting and the distribution of surplus collections, which reduces the cost of members' insurance to a minimum and gives to unfortunate members of the Order, who after three years of membership are unable to make further payments, the benefit of their reserve accumulation.

In 1909 the members of the Fifth Class were given dividends amounting to \$258,387.10. These dividends were not paid in cash, but were in the shape of waived payments and were saved to the member.

The Insurance Department belongs to the members of the Order of Knights of Pythias. It is a part of this great Order; it is maintained for the benefit of its members and for the protection of their families. It is under the direct control of the Supreme Lodge Knights of Pythias.

The members of the Order elect representatives to the Grand Lodge of the several states. These representatives elect the Supreme Representatives from these states. The Supreme Lodge is made up of these representatives from the states. The Supreme Lodge elects six members of the Board of Control, who, together with the Supreme Chancellor, Supreme Vice-Chancellor and the Jr. Past Supreme Chancellor, elects the officers of the Department. The Of-

ficers are responsible to the Board of Control and under their direct supervision. They are bonded by a responsible bonding company. The Board of Control reports directly to the Supreme Lodge, hence the absolute control of the Insurance Department is in the hands of the great legislative body of the Order.

Since its organization, this Department has paid to the beneficiaries of deceased members more than \$31,000,000. Its ledger assets at this time amount to about \$3,000,000, the greater part of this amount being invested in good municipal securities.

One of the strongest features of the Insurance Department is the conservative manner in which it makes its investments, which renders loss almost impossible. We quote from the law of the Supreme Lodge governing the investments of this Department: "The Board shall invest the funds on hand from time to time when not required to pay the liabilities of the Insurance Department, nor to be kept on hand in cash for any other purpose, in securities readily convertible into cash; provided such investments shall be limited to government, state, provincial, county, and municipal bonds, or bonds of any township, park or school district having taxing power; provided that such bonds shall be a direct obligation on all taxable property within such municipality or district and the net indebtedness of such municipality or district shall not exceed the statutory provisions governing the same, or, in absence of the statute five per centum of the

value of all taxable property therein, according to the last valuation for taxation preceding the issuance of such bonds. * * * No investment of the funds of the Society shall be made until such investment is authorized in writing by six members of the Board. Such authorization shall describe with particularity the nature, character and amount of securities required in the making of each proposed investment and such authorization shall be kept as a permanent record in the office of said Board."

No greater safeguard could be thrown around the investments of any Society. The securities must be first class in every respect; must be passed upon by the best legal authority before being submitted to the Grand Counsel of the Society for his approval; must be examined and be approved by him and must be approved by at least six members of the Board of Control in writing. The plans and purposes of this Department should commend themselves to every member of the great fraternity.

UNION B. HUNT,
President Insurance Department.



WILLIAM BEATTY
Imperial Prince Dramatic Order Knights of Khorassan

CHAPTER V.

HISTORY OF THE DRAMATIC ORDER KNIGHTS OF KHORASSAN

*"Whose trend is tireless and to eternity; whose peon first rose
o'er the oasis of Syracuse, on Sicily's plain, on fair Italy's
desert; thence rang out, and rings on for all time, the
world over, through Damon's silvery voice."*

THE history of the Knights of Pythias cannot be complete without some mention of the Dramatic Order Knights of Khorassan, although in no sense a part of the Knights of Pythias, yet it is an adjunct to it, inasmuch no one can obtain admittance to it except members of that Order and they only who have taken the rank of Knight. The regular Knights of Pythias organization represents the Fraternal; the Uniform Rank, the Military; the Endowment Rank, the Protective; and the Dramatic Order Knights of Khorassan, the Social side of life; which, until this organization had been instituted, was the one thing that had been neglected.

231. The Dramatic Order was instituted at Milwaukee in 1894, for the purpose of cultivating this social side of life and to bring together the Knights,

so that they may be better able to become acquainted with each other, than is possible to do in the lodge room; it forms the ground upon which the members may meet without the usual routine of business, and thus breaking down the barriers that often exist between members of different lodges. It stands to the Knights of Pythias in the same relation that the Mystic Shrine does to the Masonic Order.

232. Khorassan, "the land of the sun," forms one of the modern provinces of Persia, and lies in the extreme north eastern part of that country, among the mountains that run in an east and west direction from the southeast corner of the Caspian Sea to the Hindu Kush Mountains. The mountains, after passing the Caspian spread out into a beautiful and fertile mountain-region; it separates into four or five distinct ranges, running parallel to one another, with longitudinal valleys between them, and shorter ones branching from them at right angles. The sides of the valleys are often well wooded and all are well watered with broad deep rivers and numerous springs. South of these mountains is the great desert of Iran; but the fertile territory of this mountain region is increased by the extensive cultivation to a considerable distance into the desert by the careful husbanding of the numerous streams that come down from the mountains.

233. But only a part of this beautiful region belongs to Khorassan. If the northwestern portion

be cut off, we find there parallel mountain ranges the northern, central and southern. The northern and central ranges are joined by a watershed in a general east and west direction, while the central and southern ranges are joined by another range having a north and south trend. These mountains enclose these three large rich and fertile valleys, well watered with broad, deep rivers and numerous springs. Here, then, in these valleys, is Khorassan, the ancient home of the Parthians, whose mighty empire at one time rivalled and kept in check the power of Rome. There are no peaks, and the mountains are nowhere higher than 6000 feet. The valleys are rich and fertile in the extreme, having good and deep soil. The valley of Moshed is one hundred miles from northeast to southwest and from forty to fifty miles broad; that of Nishapur is ninety miles north to south and about sixty from east to west. The third valley lies to the east and contained the ancient capital of Parthia.

234. The productions of Khorassan are undoubtedly the same as in the old Parthian times, for it has at all times been a rich, fertile and much coveted region. Sir George Rawlinson says of it, "That compared with the arid and inhospitable deserts which adjoin it upon the north and south, Khorassan, the ancient Parthia and Hyreania;" the northwest part mentioned above, "is a terrestrial paradise." The country still produces pine, the walnut, sycamore, ash, poplar, willow, vine, mulberry, apricot and numerous other fruits; saffron, assa-

foetida, gum ammoniac and aromatic plants are natives there. Wheat, barley, hemp, tobacco and cotton are cultivated; in fact, but little cultivation is required, the crops grow almost spontaneously. Game is plentiful in the mountains, and fish in the water courses. Copper, lead, iron and salt are among the mineral products and have been mined for ages. But one of the beautiful products of the region is the turquoise, which is found in abundance. Numerous manufactures are still carried on especially in silk, woolen carpets, arms, including the famous Khorassan sabres. Its population is about 800,000.

235. Nothing is known of the Parthians as a people before the time of Darius, son of Hystaspes, king of Persia, about 720 B. C. Darius speaks of them in his great Inscription at Behistun. He calls them "Parthva;" he says they were his subjects and had revolted against his father, but were defeated and returned to their allegiance, and were faithful to their Persian sovereigns for over two and a quarter centuries. This faithfulness, together with the fact that they lived surrounded by a group of purely Aryan tribes, has led some writers to suppose that they, like all the other tribes that live on the Iranian plateau, belonged to the same Aryan race. But the study of what we know from ancient writers, of their habits and customs, there can be no doubt that they were Seythians. Justin says, "The Parthians were of a race of Seyths, who at a remote date separated themselves from the rest of the nation

and occupied the southern portion of the Chorasmian (Khorassan) desert, whence they gradually made themselves masters of the mountain region adjoining it.” When both Greece and Rome came in contact with the Parthians, they acknowledged them to be an alien nation introduced among the Aryan races of that region, and who belonged to that race which inhabited the great steppe country of southeastern Europe and Asia, west of the Caspian Sea. These tribes belong to the Turanian family. To this family belong the Tartars, a type in the south and the Finns, a type in the north. The Parthians then, were in all probability, Turanians of the Tartar type. Their Nomadic habits cling to them even in the period of their greatest power and national prosperity; not only is this observed among the lower classes, but to the more advanced part of the nation. Gibbon says: “The Parthian monarchs, like mogul sovereigns of Hindustan, delighted in the pastoral life of their Scythian ancestors and the imperial camp was frequently pitched in the plains of Ctesiphon, on the eastern bank of the Tigris.” In their primitive condition their nearest representatives are the modern Turkoman, while the Osmanli Turks fairly represent them during the period of their greatest power. They were barbarians at heart, with an outward gloss of civilization and refinement.

236. The Parthians remained subject to Persia until the latter country together with most of Western Asia, was conquered early in the third century

B. C. by Alexander the Great. At his death, the quarrels among rival claimants led to the division of his empire into those of Macedonia, Syria, Asia Minor and Egypt. Parthia belonged to that of Syria. In 256 B. C. Bactria revolted and proclaimed her independence; and six years after Parthia followed suit, and with its cry "Asia for the Asiatics," began its marvelous rise to a great empire. Its first king was Arsaces; he reigned but two years and was succeeded by his brother, Tirzdatis. His first act was the strengthening of his own kingdom. Then he invaded Hyrcania, taking it from Syria and enlarging his own kingdom; he then fought and defeated the Syrian army. The next to be added to the kingdom was the country of Mardi, south of the Caspian. From that time on the Parthian Empire grew until it had taken in all the nations to, and including Armenia towards the east; Mesopotamia, Babylon and Persia; on the north as far as the River Axus; the kingdom of Bactria, and the borders of India on the west. The empire lasted five centuries, beginning in 250 B. C. and ending in A. D. 227. It fell as it began. It revolted from the rule of Persia and then conquered that nation; now Persia revolted from the rule of Parthia, defeated it, broke up its empire and once more made it a province of its own.

337. The name of the Order, "Dramatic Order Knights of Khorassan," tells us something of itself, for its ritual is written in dramatic language, upon dramatic lines and its work put upon the floor with

dramatic characters. Organized for the purpose of enlivening and benefiting the members of the Knights of Pythias, it has far exceeded the most sanguine expectations of its promoters, for today (1910) it reports eighty-nine Temples and a membership of about 20,000. Its ritual is pronounced by all who have had the opportunity of hearing and seeing it, as the most beautiful as well as the most remarkable of any of the secret societies. It is clean and pure in its phraseology and rendition, and a work of which the most fastidious can find no fault or objection. "It is wonderful, surprising and fascinating." It is not, nor has it, any resemblance to what is usually known as "side" degrees, which are for the most part vulgar, and without a vestige of a lesson, but the ritual of this order is not only entertaining, but instructive, and is intended for gentlemen, "to whom and none other it extends an invitation to membership." The scope of the ritual and its ceremonies sets forth in a dramatic form, ancient and modern Knighthood and their principal features. The sessions of the Temples take place as each may desire, from one to four times a year. At each ceremonial session a banquet is given, and a thoroughly enjoyable, but gentlemanly, time is enjoyed, during which speeches by the best talent are given, and if desired, street parades may be organized. Temples are only organized in places where Pythians are strong enough to support them, and warrants are not issued unless there are at least one hundred applicants. The officers of a Temple are: 1.

The Royal Vizier, who must have heavy dramatic ability; 2. Grand Emir, one who has oratorical and elocutionary powers; 3. Shiek, having the qualifications of a Prelate; 4. Mahedi, general ability as an orator; 5. Mokanna, a tragedian; 6. Joe, a comedian; 7. Master of Ceremonies; 8. Secretary; 9. Treasurer; 10. Sarah; 11. Sahib and Escorts, etc.

338. The Order started on its way in 1894, and its first officers were: I. B. Powell, Supreme Prince; G. W. Buckman, Sublime Venerable Prince; I. A. Hinsey, Imperial Prince; E. H. Hibben, Imperial Vizier; F. T. Burnham, Imperial Vizier; John Bonner, Imperial Secretary; F. W. Hall, Imperial Treasurer; P. C. Crenshaw, Imperial Mahedi, and Geo. E. Runyan, Imperial Guard. Nothing of much importance was done, except organization, until the first session of the Imperial Palace, which was held in Chicago in September of the next year, 1895, when the copyright of the ritual and designs for paraphernalia used in its work was purchased of the author, for which the sum of \$6000 was given. Some attractions and improvements of the ritual were then effected, and the titles of some of the officers changed. The officers elected, and their new titles, were as follows: J. A. Hinsey, Imperial Prince; J. M. Stratton, Imperial Basha; A. P. Riddle, Imperial Kadi; Louis Sax, Imperial Secretary; W. G. Edens, Imperial Treasurer; A. J. Hess, Imperial Adool; J. J. Sawyer, Imperial Ikfir. At Cleveland, Ohio, the Imperial Palace, in 1896, reported 43 Temples in good standing and entitled to be represented, and

having an estimated membership of about 2,500. The Order was not on a sound footing, the expense of its institution had been great, and a debt of \$4,000 was outstanding against it. Still the interest taken in the Order was gradually spreading among the Knights of Pythias, and at the next session it was freed from its incubus. The Palace adopted a good deal of beneficial legislation, thus perfecting its constitution and laws. In consequence of the state of the exchequer, no mileage or other unnecessary expense was paid. At this session Brother H. W. Belding was elected Imperial Secretary, which position he has retained to the present date (1910), and to his wise business ability and zealous enthusiasm may be attributed, in a large measure, the success of the Order. The good work effected by the members of the Order during the time that elapsed between this session and that of 1897 was shown at Indianapolis, when fourteen new Temples were reported, and all debts had been paid. During this period, too, arrangements had been made with the Order of Kaaba to become merged into this D. O. K. K. The Order of Kaaba was one similar to the D. O. K. K. and working on similar lines; it was incorporated under the laws of Michigan, and from this Order was organized Kaaba Temple No. 69 of Grand Rapids, Michigan. Its organizers, Leo A. Caro, Miles S. Curtis and F. C. Temple, were made Past Imperial Princes, as was also Brother Riddle, for his services rendered the Order. The membership at this session reached the 6,000 mark.

339. In 1900 the session of the Imperial Palace was held at Detroit, and there was then reported a membership of nearly 11,000, and 65 Temples in good standing, notwithstanding some Temples had been dropped from the roll, and a balance in hand of the Imperial Treasurer was over \$7,000. In 1901 there seems to have been some kind of mismanagement discovered. In July of that year the Imperial officers met in Chicago, Illinois, and the resignation of the Imperial Prince was demanded and received, and Imperial Basha F. H. Clarke assumed the duties of that office, appointing John H. Holmes, that veteran Pythian, as Imperial Basha. Brother Clarke worked hard, and with his accustomed vim soon began to show improvements in the government of the Order; he took his officers into his confidence and made a complete success of his administration. To restore confidence among the members, monthly notes of the doings of the Order were published; by these means most of those Temples which had intended to withdraw, again came into line, and the Order gained fresh life and vigor. The wisdom of the proceedings of this session was shown in 1902, at San Francisco, when the Imperial Palace met in August. This was the best and most successful of all its meetings up to that date. The Law Committee had revised the laws of the Order, taking out all unnecessary phraseology, and making provisions for a more solid footing upon which the Order stood. The report, with a few amendments, was adopted. Forty-two new Temples were reported and a mem-

bership of 17,000, and a sum of over \$12,000 in the treasury. Brother Holmes was elected Imperial Prince at this session. To show the great advance made by the Order, we are told that "when the present Imperial Secretary took office it required only a small desk to contain the records and papers. Now it takes two large office rooms to accommodate the office, and his whole time is devoted to the work."

340. At the session held at Louisville, Ky., in 1904 it became apparent that the custom of meeting at the same time and place as the Supreme Lodge. K. of P., which had been the custom, should be changed. The D. O. K. K. had become so large and its sessions were made so attractive that it was felt advisable to meet some other time and place. As the D. O. K. K. was organized to benefit Pythianism, the Imperial Palace voted to hold its session away from the place of the conventions of the Supreme Lodge, and in the years between those sessions. Some thought this a mistake, but the session of 1905, at Detroit, convinced them that the change was for the best. It was attended by more members than ever before. Prizes for the Temples coming the longest distance, for having best appearance in parade, for best drill, etc., were given. No election of officers was held at this session, their terms being extended one year, W. D. Hadfield of Illinois being retained as Imperial Prince, to which office he was elected in 1904.

341. As a sample of the spirit of mirth, in which

the Order conducts all its proceedings, the following notice of one of its meetings is here given:

SALAAM!

Oh, ye Denizens of the Desert and Dwellers in Tents and Palaces:

Incline your ear to the whisperings of the Prophet, while he saith "The hot winds of the summer have gone to sleep, and the alkali dust no longer fills the air on our beloved desert. The early autumn showers have made the Oasis to bloom again; our camels and asses have withstood the drouth, and their young are frisking on a thousand hills.

Allah Be Praised!!

Word comes to us that many of the unregenerate without our portals pine for refreshing droughts from Zem Zem's cool and sparkling rills, and seek solace from the cares of life by journeying with us across the sands of Fair Khorassan to our sacred Temple where "Doctors stop their carving and the Judges have a rest." Therefore, be ye up and doing: Send forth the eunuchs into canyon, valley and plain to round up the camels, asses and tigers, and when they have brought them before our tents, gird the beasts with strongest thongs, array them in trappings both costly and gay, and make ready to join the Caravan, which will journey to the Oasis of Los Angeles.

Seventh Rahib—uhl—Akhir, fourth month, A. H. 1328, or, in old-fashioned Anglo-Saxon, March 16th, 1910, there to hold high carnival until the new

born day shall stand tip toe on the misty mountain tops.

Trot out our royal beast forthwith, and teach him some new tricks.

As Tyros from that Redlands town are awfully hard to fix;

Just twist his tail and oil his joints, and fill him full of ginger,

For the journey he's about to take is sure to be a singe-er.

Hear my megaphone yell!

D. C. Castleman, Royal Vizier.

I hear the megaphone!

Jno. S. Myer, Sec.

We are brothers all of desert sands,

Though our tracks lie far apart,

We meet on the road with outstretched hand,

With the warmth of an Orient heart!

ADVICE TO VOTARIES

Do unto others as we have done you.

Get in your work now, work all you can, especially your friends. What have you got them for?

If your friend has not the necessary \$10, lend it to him. It will cement the friendship, and we don't care who pays it as long as we get it.

Commence immediately making preparations to be with us, you can't afford to miss it. President McKinley will also be there.

If your Lodge delegate is not a Votary, get his

application at once. You know he can't afford to come back an unbeliever.

Do this, all this, and Allah be praised. (Incidentally we will praise you.)

KHORASSAN MAXIMS

Virtue is its only reward.

The wages of sin is debt.

Policy is the best honesty.

A pitch in time saves nine.

Many hands like light work.

Osculation is the thief of time.

A bird in the hand lays no eggs.

Every dogma must have its day.

A thirsty man will catch at a straw.

The woman who collaborates is lost.

It is not good for man to give a loan.

Straws show which way the gin goes.

The rolling stone catches the worm.

Absinthe makes the heart grow fonder.

The lack of money is the root of all evil.

It's a wise child that owes his own father.

A man is known by the trumpery he keeps.

All that a man hath will he give to his wife.

Where wisdom is bliss it is folly to be ignorant.

"Heaven lies about us in our infancy," and this world lies about us when we are grown up.

ADVICE TO TYROS
A Few Dont's

Don't speak until you are spoken to!

Don't kick, we reserve that pleasure for ourselves!

Don't forget your latch key, if you can't get it, take the door along.

Don't worry about what will become of you, our undertaker is looking for a job.

Don't think you know it all, you will find you know nothing before we get through with you.

Don't try to do others until we are through doing you.

Leave your latch key at home; you won't need it.

Wear your best clothes; they will be "worst" enough afterwards.

Bring no arnica or witch hazel; we'll provide all necessities.

Don't come without your appetite; we'll wet it.



LIFE

This world's a hollow bubble,
Don't you know;
Just a painted bit of trouble,
Don't you know.

We come to earth to cry,
We grow older and we sigh,
Older still and then we die,
Don't you know.

And it's such a horrid mix,
Don't you know,
Business, love and politics,
Don't you know;
Clubs and parties, cliques and sets,
Fashions, follies, sins, regrets,
Struggles, straggles, cigarettes,
Don't you know.

And we worry through each day,
Don't you know:
In a sort of kind of way,
Don't you know;
And it's all so flat and dead,
Breakfast, luncheon, dinner, bed.
That is life when all is said,
Don't you know.

Business, simply trade,
Don't you know;
Something's lost or something's made

Don't you know;
We worry and we mope,
And we place our highest hope
On, perhaps, the price of soap,
Don't you know.

Politics, just a lark,
Don't you know:
A mere nightmare in the dark,
Don't you know;
You perspire all day and night,
And then after all the fight
Why, perhaps, the wrong man's right,
Don't you know.

Society is dress,
Don't you know,
And the cause of much distress,
Don't you know;
To know just what to wear,
When to go and likewise where,
And just how to part your hair,
Don't you know.

You've only one conscience, that's all,
Don't you know,
And one heart and that is small,
Don't you know.
You can only wear one tie,
Have one eyeglass in your eye,
And one coffin when you die,
Don't you know.

BOOK III

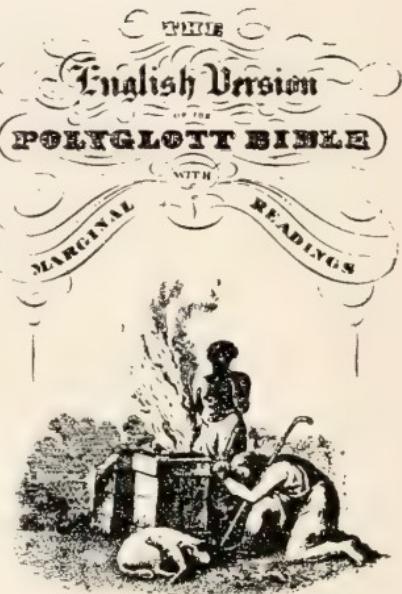
HISTORICAL CHAPTERS ON
THE RITUAL

Upon this Bible the original members of the Order of Knights of Pythias were obligated, Monday Evening, February 15, 1864, also the original members of Washington Lodge No. 1, Friday evening, February 19, 1864, at Washington, D.C.

Presented to the Supreme Lodge of the World Knights of Pythias August 24, 1876
by the Founder of the Order

J.C. Rathbone

This Bible was a gift to
Mr. Rathbone, from his mother,
on his fifth birthday.
October 29, 1844.



PUBLISHED BY
DEADERICK THOMAS & CO.
No 253 MARKET STREET.

The Founder's Bible upon which the oaths were taken that founded the order. The inscriptions were written by Bro. Rathbone himself.

CHAPTER I.

HISTORY OF THE RITUAL

"The golden key that ope the palace of eternity."

"Dust specks they came to him; massive gold they left his hand."

DURING the first two or three years after the organization of the Order, it was accepted that Brother Rathbone was the sole author of its ritual, and that he wrote it complete, with all of its three degrees or ranks. Soon after, however, there appeared another claimant for at least a part of the credit of its authorship. This was J. T. K. Plant, and it also appears that Joel R. Woodruff set up a similar claim. To put this question beyond dispute in the future, the Supreme Lodge, in 1876, appointed a committee to thoroughly investigate the matter. They reported that upon the statement of Past Supreme Chancellor Plant himself, that Brother Rathbone was the sole writer of the ritual and founder of the Order, and they enclosed a sworn affidavit of Brothers D. L. Bennett, W. H. Bennett, E. S. Kimball and R. A. Champion, to the effect that on the 15th day of February, 1864, they met Brother Rathbone at No. 369 F Street, Washington, D. C., and

that he read to them the ritual, which was complete then; that no alterations were made, but that afterwards Brother Woodruff suggested an addition to the third or Knights' degree, which was in use in another order, and that this was accepted. They also said that the only connection that J. T. K. Plant had with it was to lend his room for committee meetings. This report was accepted by the Supreme Lodge and filed among the records of the Order, and Brother Rathbone was thus officially acknowledged as the sole author of the ritual.

255. Until Brother Kennedy brought out his "Pythian History" there existed but two accounts of the writing of the ritual, and they were by Past Supreme Chancellor J. Van Valkenberg and General Carnahan, and both claim the ritual to have been written at the town of Eagle Harbor, Keewenaw county, Michigan, in the winter of 1860 and 1861, while Brother Rathbone was teaching there. Kennedy, however, claims 1863 as the time of its having been written, and gives as proof the statements of three of Rathbone's comrades, who were employed with him in the Surgeon-General's office. On some "stray remark," says Brother Kennedy, "made by a passing acquaintance, on a Monday morning early in the fall of 1863, caused him to turn round to a chum in the office, and say, 'Ed, I have it—I'll call it the Knights of Pythias.'" He then afterwards at a meeting of a dramatic association of which he was a member, received a copy of Banim's play of Damon and Pythias, and took that as the basis of the con-

templated ritual. Furthermore, Kennedy says, that two of these comrades assert "that in the fall of 1863 Brother Rathbone showed them a rough copy of the "Page Degree." The painstaking care with which Brother Kennedy has searched into the truth of this matter has given us for a certainty the true date of the writing of the ritual—the fall of 1863, and it was finally revised in January, 1864. The seeming discrepancy between the accounts of Van Valkenberg, Carnahan and Kennedy is easily explained. Brother Rathbone obtained his copy of Banim's "Damon and Pythias" while teaching at Eagle Harbor, and he was so taken with the lessons portrayed in the play that he wrote a manuscript containing his ideas of its interlinings, and it was from this manuscript that Brother Rathbone in 1863 and 1862 composed his ritual.

256. At the institution of the Order on February 19th, 1864, this ritual, with its three degrees complete in every detail, was adopted. Since then there have been a few alterations and additions, which will be noted in the order of their occurrences. For some time the ritual was in manuscript and had to be copied for every lodge, as each came into the order. In this first ritual, we are told, there were no charges or lectures, except that an impromptu address could be given at the close of the second degree. The third degrees were called the Initiatory, First and Second or Knight's. The signs, grip, etc., were mere repetition in each degree.

257. On the meeting of Franklin Lodge No. 2,

on the 30th of April, 1866, at which Past Chancellor J. H. Rathbone had been reinstated, a committee was appointed to make the ritual more perfect, and the ceremonies more interesting and attractive. Of this committee was Brother Rathbone, to whom the others referred the ritual for revision. On the 14th of May the revised version was reported by the committee and unanimously adopted. This revision consisted of the addition of the opening and closing ceremonies and alterations in the "degrees" of Page, Esquire and Knight. This was, however, changed slightly in June, 1865, by changing the signs, grips, passwords, etc., and a secret cypher was established, and at the same time it was ordered to have the rituals printed.

At a special meeting of the Grand Lodge, July 12, 1866, the newly printed ritual was placed in the hands of a committee of three, who compared it with the original manuscript, and after correction, the manuscript was destroyed by fire. The lodges were then ordered to deliver up their manuscript copies, which were exchanged for five copies of the printed edition. One copy, with the seal attached to it, was allowed P. G. C. J. H. Rathbone, with authority to retain it until called in by the Grand Lodge.

258. On March 12, 1867, there was another addition made to the ritual by the adoption and printing of the ceremonials for the installation of officers. At the first session of the Supreme Lodge, held in August 1868, the ritual was translated and printed

in the German language for use in German lodges, and at the convention of 1871 authority was given to have the ritual translated into Bohemian, French, Spanish, Danish and Swedish. During the trouble that nearly wrecked the Order in 1870 and 1871, with regard to the conclaves and the O. B. N., an addition was made to the obligation in the "Page" degree by which every one who entered the Order obligated himself not to recognize any outside order bearing a similar title to the Knights of Pythias.

259. In the fourth annual session of the Supreme Lodge, that of 1872, the following resolutions were presented and adopted:

Whereas. The Order of Knights of Pythias, in their usages, customs and traditions, are in a sense chivalric, and semi-military, and

Whereas, For the purpose of making the terms, titles, **prefixes** and affixes thereto distinctive, to comport with, agree and be in accordance with the chivalric name "Knight" and the customs, usage and traditions of the time when "Knighthood" was prevalent, as also the usages of this Order, as now practiced, therefore be it

Resolved, That the word "Degree" or "Degrees" be struck out wherever appearing in the rituals, laws, installations, or odes, or when used in connection with the Order of the Knights of Pythias or its legislations or workings and the word "Rank" be inserted in its or their place.

260. Another revision of the ritual took place

at the same convention and this time on a more extensive scale; principally in the enlarging or amplifying the "Third Rank." So much had of late been said in the meetings of a Higher Rank of the Supreme Lodge and which had been so persistently put down, that there now seemed to be a desire to compromise the affair by a more elaborate work in the Third Rank; and an enlargement of the work and the ceremonies was presented and adopted, and ordered printed with the other portions of the ritual. This was the work of the Right Reverend Bishop B. B. Ussher of Aurora, Illinois, of the Episcopal church. Bishop Ussher had passed through the chairs of both the Subordinate and Grand Lodge, and was Supreme Representative of Illinois.

261. The adoption of this new and revised ritual changed the titles of the officers to those now in use. Authority was granted to translate it into French, German, Scandinavian, and other tongues; but this order as well as those previously made were afterwards rescinded; and now the ritual is only to be used in the English language.

262. A book of diagrams of the floor work had been put out, some time previously; this was drawn out by Past Grand Chancellor F. D. Stuart, of the District of Columbia. This was withdrawn and the work was described in the ritual instead. In 1882 there seems to have been another revision but principally in grammar, orthography and phraseology. In 1890 a thorough revision of the ritual was again ordered, and in the convention 1892, the

committee, consisting of Brothers W. B. Ritchie, R. L. C. White, W. A. Radcliffe, E. E. French, reported the perfected work. Brother Ritchie had previously given it great thought and study, so as to bring the ritual more into conformity, especially with regard to the "Amplified Third," with that loyal friendship that runs through the story of Damon and Pythias, and the result of that thought and study is the ritual as we have it today, and in which the Monitor and Pythagoras have run Pluto out of the race altogether. During the preparation of this revision, the committee twice visited Lima, Ohio, Brother Ritchie's lodge, and trained a team for the exemplification of the new ritual, so that when they reported they might give a perfect representation of the new features. This team travelled at their own expense to Kansas City, Missouri, to the convention of the Supreme Lodge, and gave the whole ritual in full, occupying two evenings. This ritual was accepted and the following motion was adopted:

Resolved. That the thanks of this Supreme Lodge are due and hereby tendered to the team of Lima Lodge No. 91 of Ohio, for the beautiful rendition of the proposed new ritual witnessed by this body, without which an adequate conception of the work could not have been attained, and with this was appropriated \$1,000 for their expenses. This ritual was ready for delivery in December of 1892, and an order was issued for its use on and after February 19th, 1893, after which the old ritual was illegal.

263. Such is the history of the ritual. It has been brought to its present state of perfection and beauty, by the minds of the most thoughtful and best educated of our members. All Knights should study it carefully, for unless they do so, they cannot fully find out its beauty, its deep thoughts, and the enormous amount of the history of the olden times that it brings before one's imagination. It is often thought that such men as Damon, Pythias, Pythagoras, existed only in fiction and were not real, historic personages. It is to disabuse such ideas, that the following chapters on the ritual have been written; and the author hopes that it will be a great help to many.

264. In connection with the ritual Brother Kennedy gives an interesting episode that occurred in Washington, showing the uncertain state of the times, and the keen watch of the government during these critical times in which the civil war was at its height. The incident is quoted at length and is known as the Kelly episode. Kelly had joined the Order and taken the Page Rank. Brother Edward Dunn, Past Supreme Chancellor, who tells the story says:

"The first important incident that occurred to us was with reference to the traitor Kelly. My wife came to me on the morning of April 27, 1864, and said, 'Your box has been broken open.' Upon examination I found that the seeret properties of the Lodge were exposed. On April 28, I received an order from General Zealand, commanding officer

of the Marine Corps, to proceed at once to the Navy Department and report myself to the Secretary of the Navy, Gideon Wells. At that time things were in a very critical state about the District of Columbia. I felt that I was going to be imprisoned for something. I had the forethought to take the Ritual of the Order with me. Something struck me when I got to Seventh street. I got off at D street and met Plant. I said to him 'Good morning. I have been ordered to the Navy Department' and we discussed the matter together. Both of us were pretty sure we were being placed under arrest. I went to the Navy Department and was ushered into the Secretary's room. He enquired of me what my official rank was and all connected therewith. He told me to wait, and Assistant Secretary Fox would introduce me to Secretary Seward. I went into the State Department with my heart in my mouth. When I arrived at Secretary Seward's office I found Joseph T. K. Plant there. We were, Plant and I, then escorted to the blue room in the President's mansion. We were received there very kindly, both by the President and Mr. Seward, and it came to my mind that as Plant was the Senior Officer of the Order he should be spokesman. He declined and I had to take it up. The President said, 'Gentlemen, before we start I want to introduce one of your members to you,' and who should come in but Mr. Kelly, the man that had been initiated the same time that I was. The President said, 'Do you know this man?' I answered, 'Yes, he was initiated the

same night that I was, but he knows nothing of the Order only as far as the initiatory is concerned.' Mr. Seward said to me, 'Sergeant Major Dunn, is this a political organization?' I said, 'No, sir.' Mr. Seward said, 'Have you any proofs?' I said, 'I have.' He said, 'What are your proofs?' I said, 'I have the ritual of the Order on my person.' Mr. Seward said, 'Can I see it?' I said, 'No, sir, only with one proviso. If you choose to take the obligation, the same as Mr. Plant and as I have, we will not only read to you but explain everything that is in the ritual.' Mr. Lincoln said at that point, 'That is very fair, my son. Mr. Kelly has done his duty, and has not done any harm.' Upon that I said, 'Mr. President, there is a portion of this ritual that I can disclose to you. Every member of the Order of Knights of Pythias must be loyal to the flag of his nativity, or of his adoption.' The President said, 'Gentlemen, you are released.' Mr. Seward shook our hand and assured us that it was only done upon information that they had received.' The affair all through conveyed to us that the President and Secretary of State had ordered an investigation, used this man Kelly as an instrument, and, upon becoming satisfied that everything was correct, no further steps were taken. The man Kelly referred to was never seen by me afterwards.'



Sicily and S. Italy

CHAPTER II.

HISTORY OF THE ISLAND OF SICILY

*Untaught to plant, to turn the grebe, and sow,
They all their products to fair Nature owe.
The soil, untilled, a ready harvest yields;
With wheat and barley, wave the golden fields;
Spontaneous vines from mighty clusters pour,
And Jove descends in each prolific shower.*

—Homer

SICILY

SICILY has well been called by the ancients, the "Pasture Lands of the oxen of the Sun," for it is the largest, finest, the most beautiful, and the most celebrated of all the islands of the Mediterranean; it is well watered by numerous small rivers, and is exceedingly fertile. It has some two and a half millions of inhabitants; and an area of about ten thousand five hundred square miles. Its coasts contain numerous good, deep harbors, such that the largest ships can always find an anchorage in any part.

266. The gigantic cone of Mt. Aetna lifts its "lofty summit midst the thunder's sullen roar," near the eastern coast of the island. It rises to the height of nearly eleven thousand feet and is eighty

miles in circumference at its base. This district is highly cultivated and still produces the grapes that have made Sicily and Syracuse so famous for their wines, even from the times of Damon and Pythias. Higher up the mountain is a woody region, and then the forests and above them is a great waste of black lava. On the top is a crater having a circumference of two miles. Numerous smaller craters and cones are scattered around from which Euceladus the giant, has from time to time, vomited forth his superfluous energy.

267. The island is triangular in shape, its greatest length being about one hundred and eighty miles, with a breadth of over one hundred miles in its widest part. In ancient times, when the island was in its zenith of power and prosperity, its population was more than double of what it is now. Homer says of its inhabitants:

“Untaught to plant, to turn the grebe, and sow,
They all their products to free nature owe;
The soil, untilled, a ready harvest yields,
With wheat and barley wave the golden fields;
Spontaneous vines from weighty clusters pour,
And Jove descends in each prolific shower.”

It is the same now, the people are exceedingly lazy, and in any other less prolific soil, they would certainly starve. The island has been successively under the rule of the Carthaginians, the Greeks, the Goths, the Romans, the Saracens, the Normans and the French, and is now a province of the Kingdom of Italy.

268. On account of the peculiar situation of this comparatively small island with regard to the anciently known world, it has had a great and extensive history; no European nation can boast of such a length, or even come near to it. The reason of this will be readily understood, when we learn its place among the nations.

269. Sicily is an island, lying midway in the Mediterranean Sea, and forming a breakwater between its eastern and western divisions. In a former geologic age, this great sea was divided into two great inland lakes, unconnected with each other, the land between them crossing from Italy to Tunis. This bridge gradually sank below the level of the water, deepening the bed of the lakes, and narrowing their extent. Sicily, being the highest portion of this sunken land alone remains above the water, while the rest lies below forming a great ridge across to Africa, and rising considerably above the floor of the sea.

270. When we remember that in these ancient times, the whole known world consisted of the countries bordering the great sea, and only on the north of Europe, did it extend inland to any distance, it will be seen that Sicily was situated as near the center of the world as any land could be. It thus became the meeting ground of all who traveled by sea or land, and though it was never the home of any one nation, yet it became the battle ground of hostile powers and nations. Its central position made the island of vast importance to any

power that strove for the mastery of Europe, and it was for its possession that every battle that occurred upon its surface was fought. The Phoenicians, the Greeks, the Romans, the Arabs, the Normans and the Lombards, successively fought for its possession, and each held it in turn, but the island never became head seat of power of any of them. "There was a time when Sicily contained the greatest city and the mightiest power of the Hellenic world. This was the city of Syracuse under Dionysius the Elder. But Sicily never became Hellas; she never became the leading part of Hellas."

271. The island has been known by several names, given to it by the different races that occupied it; the first of which that history hands down to us is "Trinakria." Dr. Freeman says that this primitive people, called Sikans, were "members of the same widespread stock as the Iberians and Ligurians of Spain, Gaul, and even Italy." They would thus be the earliest historical inhabitants of the island, a branch of the pre-Aryan population of Southern and Western Europe, a population which has doubtless largely influenced later settlers, but of which the Basques are the only unmixed survivors remaining. Although but little is known of the history of the Sikans, yet it is known that they originally occupied the whole of the island, but fell back to the west, either on account of the eruption of Etna, or before the invasion of the Sikels. They dwelt principally upon the hill tops and generally were a scattered and divided race. Yet we know

the names of several of their towns. Kanukos, the city of King Kokalos, situated somewhere near Selinous on the southern coast of the western part of the island. Minoa, close by, is another Sikan town. The temple of Eugymis was built by the people. Akragas, Hykkara, Kratos and many other towns are of the same origin, and ruins of some are in existence at the present time. The race, however, is completely lost, whether destroyed or merged into the other tribes is not known.

272. The Sikels were the next race to make their appearance in Sicania as the island was then called; these were an Italian people of the Aryan race, who made their way into the land by way of Italy and crossed the straits on rafts some three hundred years before the coming of the Greeks. They were the near kinsfolk of the Latin races of Rome and Tusculum and having early left their primitive home, were still undeveloped. They migrated into Sicily some time previous to the Phoenicians' settlement of the land and afterwards gave their name to the land, calling it Sikelia or Sicilia, which it still retains. They gradually spread themselves over the country, driving the Sikans west, and founded towns and cities, even in the western part. Most of the ancient cities that were not Grecian colonies are of Sikal origin. This tribe was gradually absorbed by the Greeks, and thus they became Greeks themselves, but at the same time influenced the whole nation by their peculiar ideas and religion.

273. With these two tribes, was found a third, of which, however, very little is known. They called themselves Elymians, and nothing is really known of them, except that they were barbarians, and lived in the northwest corner of the island, with Segesta as their principal city. The modern Castellamere represents the ancient city. The people were probably strangers from some other lands and settled in that corner where they drove out the Sikans, or where the Sikans had never dwelt.

274. As there is no indication of any previous people these three races may be considered the primitive inhabitants of the land. Of their languages almost nothing is known of that of the Sikans, one case ending only has come down to us of the Elymean, and of the Sikels, we have a short vocabulary. The other remains are their stone paths to the hill-tops, and remnants of several buildings.

275. The next comers, and first colonizers in Sicily, and of the world, were the Phoenicians. These people came from Tyre and Sidon, and had planted colonies all along the coast of the Great Sea. The central position of the island was naturally one of great consequence to them. Here was a resting place midway between Gades in Spain and the home center of Palestine. When did they first come to the island? The only approach to such a date is a statement of Thueidides, who says that the Phoenicians came to trade with the Sikels,* there-

*Thuc. VI, 2.

fore they were the first in the land, and the same authority that the latter crossed from Italy in the eleventh century B. C.; they no doubt occupied the islands and promontories with the good will of the Sikels. Many of the more famous localities seem from their names to have been first founded as factories by the Semites, even Syracuse itself and the island of Ortygia being among them. But if this was so, they quietly gave way to the Greeks, and finally settled down among the Elymeans in the northwest corner, where their power became strong, and ultimately offensive. Their principal cities, Motya, Ponormos and Solons Panormos, the modern Palermo, which was always the chief city of the Phoenicians in Sicily, and took the lead in all their wars.

276. The Greek settlements in Sicily began in the middle of the eighth century B. C. It is interesting to note that the colonizing of Naxos, the first Greek city, was accidental. Theokles, during one of his voyages, was driven by adverse wind to the coast of Sicily, and noting its richness of land and loveliness of scenery, returned to Chalkis, his native Grecian city, and brought colonists to found the town of Naxos. It was built on a low, flat peninsula, north-east of the great mass of Aetna, and was totally destroyed by it in B. C. 403. Traces of the ancient remains of the town can still be seen, and the general line of the wall can yet be traced, sometimes actual pieces of the wall still keeping their place.

277. In 734 the city of Corinth sent out a joint

expedition, which founded the colonies of Korkyra on the Illynan coast, and Syracuse in Sicily. Although much has been told of the adventure of the colonists from Greece, we know nothing of their landing and settlement.

The site of Syracuse (i) was on an island close to the eastern coast, near to the southeastern corner of Sicily, and which contained the Spring of Arethusa (ii). It was joined to the main land by a mole, built by Dionysius. Its greatest length runs north and south, and with a peninsula opposite it on the south the two enclosed an inlet of the sea called the Great Harbor. In the north of the island is a smaller inlet named the Little Harbor. Here then the Greeks planted their colony, founded the city which was to become the most powerful of all cities.

i. **Syracuse.** The name is always applied to the city; never to the island. As the word itself has no Greek meaning, it is assumed to be older than the Greek settlements. It is thought to have been given to the place by the Phoenicians, and would thus mean, in the Semitic language, **eastern**, and akin to **Saracen**. The Phoenicians most probably had a factory there for trading with the Sikels; and it is likely it was allowed to remain as the city of Syracuse. This seems likely, as in later history, in spite of the wars between Carthage and Syracuse, there was much peaceful intercourse between the two cities.

ii. **Fountain of Arethusa.** This is the greatest of many springs that bubble to the surface; and not far from the shore, in the great harbor, another spring is said to rise amidst the waters of the harbor itself. These two springs have given rise to the following Sikel legend: Arethusa, one of the attendant nymphs of Artemis, flees from the pursuit of the river-god Alpheus. She is changed by her mistress into pure water; she flows in and through the waves of the sea, and to the land in the isle of Ortygia and is followed by Alpheus.

The Sikel inhabitants still lived on in the territory, to become the tillers of the land for their foreign masters.

278. The tide of Greek settlements now set in towards the eastern coast of Sicily, and Syracuse soon had neighbors to the north, some from old Greece, and some from the colony in Sicily, that was older than herself. Naxos had been settled by the Ionians and now spread itself out to the other locations. Thus Leontinoi and Katane were founded, the former inland, and the latter by the sea. Leontinoi was built on one of the largest and most fertile of the plains of Sicily; it was built between two hills, and extended up the hills themselves; while Katane rose up at the foot of Mount Aetna, and was destroyed several times by lava and earthquake, and as many times rebuilt, upon the same site, and it exists today under the name Catania (iii).

279. Several other towns were founded along the eastern coast, from Syracuse northward to Zankle, afterwards called Messana, or Messina, its present name. This was an important site, the nearest harbor to Italy, and was probably the place where the

iii. Pious Brethren. The most famous thing of the early days of Katane is its legend. During the first recorded eruption of Aetna, two dutiful sons carried on their shoulders, one his father, and the other his mother, from the dangers of the flowing lava, which seems to have enclosed them. The lava, however, parted on their approach, and turned aside and so they were enabled to reach in safety a spot known afterwards as the "Field of the Pious Ones."

Sikels first landed from their raft, or whatever brought them over from Italy. Its name, a Sikel word, seems to indicate a Sikel settlement, which probably existed there before the Grecian pirates from Kyme, in Italy, expelled the inhabitants, and settled down in their stead. Other Greeks came from several points, and the colony was finally settled about the last years of the eighth century. From Zankle, the whole of the northwest corner was colonized, and continued under the domination of the mother city. In the meantime Syracuse had taken possession of, and planted colonies in the southwest corner; so that the whole of the eastern coast of Sicily was, after forty-six years, in the hand of the Ionian and Dorian Greeks.

280. Several cities were now founded along the northern coast of Sicily, the most important of which is Hemira. This was the furthest city on that coast from the eastern coast, and being so near the Phoenician and Elymian territory as to almost encroach upon them. But a far larger number of cities, which were far more important, were in the meantime being planted along the southern coast. Among the principal of these cities may be mentioned Kamarina, Gela and Selinous.

281. It was the foundation of Gela, the first of these Greek towns, that stirred up Syracuse to colonize the southeast corner, and thus make for itself a southern as well as an eastern seaboard. Kamarina was the last of these colonies that was thus planted. This was in B. C. 599. Sixty-six years

after, seeking independence from its northern city, there ensued between it and Syracuse, a war in which both sides obtained allies from the Greeks and Sikels. The men of Kamarina were defeated and the town obliterated. Gela was built upon the bank of the river Gelas, a Sikel name so called on account of the coldness of its waters, and became famous. It was destroyed after many centuries of prosperity, and after a long lapse of time, the present town of Terrenova was built upon its site.

282. The present city of Mazzana is built upon the ancient city of Selinous, the farthest Greek city on the southern coast. It was a large, fortified trading post, the nearest Greek city to Africa, and whose territory adjoined those of the Phoenician and Elymean, and with both of which people the city had many and sharp conflicts. Once during its existence it was in league with its enemies against Greece herself. Its life was short, lasting about two hundred and twenty years.

283. The foundation of Akragas in B. C. 580 closes the period of Grecian colonization. Akragas was built for an independent colony by Gela, close to the sea, and stood on a hill between two rivers. It had an acropolis on a lofty and isolated hill, from which the town grew downwards; and although it never grew to be a naval power, it became rich and powerful, and held the next place after Syracuse, to which city it was sometimes a friend and sometimes an enemy; ordinarily, however, it stood aloof in sullen discontent, and only on special call to some

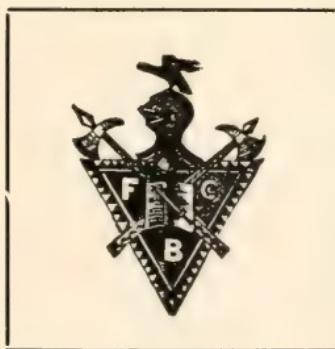
common danger were the two cities found side by side. The founders of the city, however, were the Sikels, who were driven out and gradually forced to other parts.

284. One more attempt at colonizing was made by the Greeks, when about B. C. 580, Pentathlos, with a company from Greece arrived at Lilybaimon on the extreme western coast of Sicily. He found that the men of Sileus and the Elymeans of Segesta were at war, and he naturally gave help to his countrymen. The Greeks were defeated and Pentathlos was slain. His followers hurried away, and sailed round the northern coast to what is now called the Lipari Isles. Here they formed a kind of partnership with the natives, and on the largest of the islands, Liparu, they settled down and built their new city, Liparu. Being a small island and not in the way of the strife of nations, the city has been in existence and inhabited from generation to generation from that day to this.

Sicily, at the close of this period, was inhabited by various races, of which the Greeks held the eastern portion, and a strip along the northern and southern coasts. Mingling with them were the Sikels, who became their slaves; in the center of the land dwelt the primitive inhabitants, the Sikens, while the western third of the island was held by the Phoenicians and their allies, the Elymeans.

For about one hundred years there was comparative peace in the island, and then the Phoenician cities came under the influence of Carthage. Up to

this time no one city materially interfered with the other, but all lived on terms of friendship. Although the Greek cities were thoroughly independent, they strengthened their hold on the country against the neighboring Sikans and Sikels. Yet Syracuse was easily the first city among them, and when the great strife came and Carthage wished to have dominion over Sicily, she was the only power that could and did successfully resist the Carthaginians and ultimately drove them out. But this belongs to the history of Syracuse, which will be found in the following chapter.



SICILY

Bride of the Sea and Mistress of the Sun,

Ravished and wronged, but ever loved the best—
Oh, weep for Sicily that lies undone,

Her children dead upon her withered breast.

Oh, weep for her whose beauty Homer sang,

Whose bosom knew a thousand lover's tears,
Whose smile to gain the world with battle rang,

And tides ran red through thrice a thousand years.

Of every sail the morning winds saw rise,

Of every spear and sword that served a King,
She was the best-loved, the fairest prize—

She that is now this broken, blackened thing.

Where crossed the trails she sat with luring lips,

Her breath like lemon-bloom when day is sped,
The wanton plaything of the wandering ships—

Oh, weep for Sicily that now lies dead.

They who long wooed her in the storied past,

Her lovers all, what would they say if now
They could but see how she lies prone at last,

Beaten and scared with black and bloody brow?

What would old Phoenician say to this.

That was the dream to which with life he clung—
Vandal and Goth that died upon her kiss.

And they who loved her when the world was
young?

Her sun is set as e'en the proudest's must.

But she has stood 'gainst wrath of sea and fire
Till Rome and Carthage humbled were in dust,

And Time had blasted Nineveh and Tyre.

Them that she warmed within her sunny heart,

Whose star and crescent and whose cross she wore.
They, too, are dead, and come not thus to part

With Sicily, whose beauty is no more.

JOHN S. M'GROARTY.



Cathedral Church, Syracuse
Formerly the Temple of Minerva-Athena

CHAPTER III.

THE SETTLEMENT OF SYRACUSE

"The largest and most beautiful of all the Greek Cities."

—Cicero

SYRACUSE

285. David H. Ritter, in "Jewels of Pythian Knighthood," speaking of modern Syracuse, says: "Leaving Reggio, (S. Italy) on a sunny morning in May, with an Italian sky above, and riding on the bosom of the bright blue waters of the Mediterranean Sea, one sees the date and palm trees fading away in the panorama before him. The turrets of the old castles, or the rose covered villas of the present age, gently lessen on his sight, until lost in the dim distances; then turning his face southward he sees looming up before him the city of Syracuse, from whose orange groves and olive farms comes a delightful aroma, borne along on the zephyr-like breeze and this coupled with the thought that he is nearing a place renowned in history as having been the birthplace of two men who gave to the world the brightest manifestation of friendship known in the annals of our kind, causes his heart to beat faster, and he longs to debark."

286. Syracuse, with its double harbor, the largest in this section of the Mediterranean, and its massive fortifications, was in the time of Damon and Pythias the largest and most beautiful of all the Grecian cities. It had a population of one hundred thousand until it was destroyed by the Saracens in B. C. 878, after sustaining a siege of over fifty years. The modern city has now only about twenty thousand, and is confined to the land that was once the island of Ortygia, but now joined to the main land by a causeway; and is only about a mile in length. It formerly extended some distance north and east, in the mainland of Sicily. Although the houses of the Syracuse look old, the city of today has been almost entirely rebuilt within the last four or five hundred years.

287. There are, however, several buildings which are not only of ancient date, but are interesting on account of the romance that surrounds the sites upon which they are built. The principal of these is its cathedral, which is not only built upon the site of the Temple of Athene or Minerva, but is built upon its foundation, and contains also twenty-two of its original pillars, which are imbedded in walls of the church itself. There they have stood as they now stand for over two thousand years. There are thirteen on one side and nine on the other. The Temple was built by the Syracusans at the time they were throwing out the colonies of Gala Kamarina. Cicero says this temple was very beautiful and was filled with multitudes of precious things. Its col-

umms are thirty feet high and seven feet thick. The cathedral is two hundred feet long by seventy-five feet in width.

The Church of St. Paolo is built upon the site of the Temple of Diana of which but two columns remain, and some huge fragments, and the foundation upon which they stood.

288. The Fountain of Arethusa. This was the chief water supply of the island of Ortygia, and was so named by the Sikels, and of which the following legend was given them. The spring bubbled up near the waters of the Great Harbor; and near by another fresh water spring came to the surface in the water of the harbor itself; these two springs gave rise to the story. Arethusa, one of the nymphs of Artemis was pursued by the river god, Alpheus in Peloponnesus. Her mistress changed her into running water, and she runs under the sea and finally comes to the surface again in Ortygia. Alpheus follows but does not reach the land. It is told us, in proof of this occurrence that cups, etc., thrown into the stream in Peloponnesus have come up in the Syracusan stream. The fountain now is a very charming spot.

289. The Ear of Dionysius is a large spiral cavern, cut in the rock; about two hundred feet in depth and seventy-five feet high and from fifteen to thirty-five feet wide. The tradition is that Dionysius had turned this cavern into a prison and it was so constructed, that at an opening on the top, he could hear all the conversation that took place

within. It is said that the form of the cavern gives it a great probability to the story. This cavern formed one of the many branches of the stone quarries excavated for building the city.

290. The Theatre of Dionysius, was one of the largest of its kind. It was cut out of the solid rock, and was of circular shape having a diameter of nearly five hundred feet. Forty-three rows of seats are still in existence, but the upper ones have crumbled away.

291. The ancient city was founded by Archias, a native of Corinth, in the year B. C. 734. This was the second settlement in Sicily, and was destined to become the greatest and wealthiest city of Europe and although its splendor and greatness has passed away, yet this city has always been an inhabited one, and has never suffered destruction as did so many of her fellow Sicilian cities.

Previous to the Greek settlement, a Phoenician city is thought to have been already in existence. It is known that they had a factory or trading station somewhere near, called Polichue, which contained the Temple of Zeus, and that the register of Syracusan citizens was kept there. It is hardly possible that the citizens would keep this register in any other city than their own, as they had to be continually at war, to preserve their city from capture, and to build walls and forts to secure themselves from destruction.

292. From its start, Syracuse was the head of all Greek Sicily and whether under a commonwealth,

tyrant or king, she retained this supremacy. She was called upon to be the champion of Greece and of Europe against the barbarians. The men of Syracuse beat them back from their walls, and fought them on their own lands; and at last after a glorious career of sixteen hundred years, as a Greek, a Roman, a Christian city, Syracuse was overwhelmed by the hordes of Arabs, under Mahomet, and the "greatest colony of Greece," the abiding outpost of Rome, at last bowed down to a Semitic master. The city soon lost its influence and high office and never again became the head of Sicily in any later stage of its history.

There was at Syracuse, and most probably at the other colonies, a general assembly of all the land owners, as well as a smaller body, the composition of which is not known. We hear, however, of this Senate in a quarrel that is related of two young men of the then ruling class; so fierce was this that the inhabitants took part in it, the land owners taking the part of one and the traders the other. One Senator advised the banishment of both, but this advice was not followed and a fight ensued. The trader-citizens called to their assistance the Sikels, who were the laborers or serfs of the land owners, and together they overthrew the land-owners' government and held Syracuse for themselves. They then formed the first democratic government in Sicily. This event took place in the fifth century, B. C.

293. The first thought of the citizens of Syracuse after having secured their city from outside at-

tack and developed a steady government, was to throw out outposts covering the whole southeast corner of the island; colonies were therefore planted at Acreae, Casmenae, and Kamarina, and thus this corner was secured to the dominion of Syracuse. Kamarina, however, was destroyed afterwards on account of a revolution to throw off the Syracusan yoke.

294. The second period of its history begins in the fifth century, and Syraense begins to assert its supremacy. In the beginning of this century, the city of Gela, with Hippocrates as tyrant was the chief power in Sicily. Among other cities he threatened Syracuse, but was bought off by the intervention of Corinth and the ceding of the territory of the destroyed Kamarina. In the meantime a revolt occurred in Syracuse itself. The plebs, the Greecian inhabitants who arrived after the settlement of the city, and who were denied the franchise, though free, becoming dissatisfied with their position, rose in insurrection to drive out the landowners and rulers, who were descendants of the original settlers. The Sikels, who had become serfs, joined with plebs, and called to their aid from the city of Gelon, the successor of Hippocrates, who took the city without opposition and made it the seat of his power. He gave citizenship to the plebs and all their followers, and increased the population of the city by drafting into it the inhabitants of other cities. This rule was mild and just and he became famous, and by his

victory over the Cathaginians was proclaimed champion of Hellas.

295. After the death of Gelon, the city seems to have been in the state of troubles and turmoils. Hiero ruled for a short time, when the power passed to his brother, Thrasybulus, who was driven out the next year. He, with the mercenaries, to whom Hippocrates had given freedom, shut themselves up in the fortified portion of Ortygia. The Greeks and Sikels of the mainland portion of the city compelled him to surrender, and Syracuse again had peace and a purely democratic government was then organized. In B. C. 461, the mercenaries again revolted, having been shut out from office, and again obtained the possession of the fortress of Ortygia; they were finally conquered, and expelled from the city altogether.

296. Peace once more held the reins, but not for long. The Peloponnesian war broke out in Greece and soon brought into action the adherents of both sides in Sicily. In B. C. 427 a quarrel took place between Syracuse, Leontinoi and their allies. Leontini, on account of their Ionian kindredship, called on Athens for help. Nothing of material consequence occurred until the year B. C. 415, when Athens, replying to the call for help, strange to say, from the Elymean city of Segesta, sent a fleet to lay siege to Syracuse. The Syracusans were totally unprepared and were at enmity among themselves; and moreover they had a traitor in their midst, who was in constant communication with their enemy; their

final deliverance was due to a piece of extraordinary good fortune. Had Athen at once attacked the city, Syracuse must have fallen into its hand; but owing to the vacillating, and blundering of her general, Nicias, she lost her opportunity, and during the two years of siege her ships moving in and out of the harbor, did nothing to further her cause. The Syracusans took heart, organized their troops, built massive walls and effectually barred the enemies' approach, and pushed back the invading lines. This at last aroused the Athenians, who by a well concerted attack by land and sea, destroyed all the works of the Syracusans, and drove them back into the town. The Syracusans became despondent of success and even spoke of surrender.

297. The Athenians, however, neglected to take full advantage of their success, and failed to shut off the northeastern pass; and Gylippus was thus enabled to bring reinforcements from Carthage. This greatly encouraged the people, and when soon after a small fleet from the same city arrived in the little harbor, bringing tidings of a great fleet being already on its way to the relief of the city, it lifted the Syracusans from the depth of despondency to the height of confidence. The military skill of Gylippus enabled the Syracusan troops to meet the Athenians on equal terms, and to drive them from one fortification to another, so that they themselves became the besieged instead of the besiegers, and we hear of nothing but defeats until the end of the war. This occurred in B. C. 413. After the Athenian navy had

been thoroughly defeated and half destroyed. Of the forty thousand Athenians, that composed the army only about seven thousand remained; they were either set free or sold as slaves; all the generals, however, were put to death.

298. This victory put new life into the Syracusans, and we next hear of their fleet under Hermokrates taking part in the war between Sparta and Athens, off the coast of Asia. While Hermokrates was away, Diocles became the head of affairs at home, and under his influence Hermokrates was banished in B. C. 409. He soon after came back to Sicily, and engaged in war with Carthage. In B. C. 407, he endeavored to enter his native city, but in the fight that ensued he was killed and with him was wounded a young man, Dionysius, who became the most noted man of the times. Hermocrates began his rule in 413 B. C. and governed as a mild aristocracy, and during his banishment this government was succeeded by a democracy under Diocles, under this rule both Damon and Pythias held positions of trust, and on his death, Dionysius began to overthrow democracy, watched by Damon.

299. Dionysius was the son of another Hermocrates and a member of the aristocratic party, but afterwards joined the demagogues, though he still managed to obtain support among men of high rank, among whom was Philistus the historian. The Carthaginians now set out with 100,000 men to attempt the conquering of Sicily, under Hannibal and Hamilton and lay siege to Akragas. This city was the

second in power and perhaps the first in riches. An army of thirty thousand men was sent from Syracuse, Gela and other cities, which defeated the troops sent to oppose them. For some reason the Greek generals both Akragentines and allies refused to attack the enemy. A tumult ensued and the generals were accused of bribery, those of Akragus were put to death; and for one reason and another the allies marched off, leaving Akragas to its fate. Soon after the food supply of the city failed, the defense given up, and the city itself forsaken. Forty thousand inhabitants, men, women and children, left the city at night, to seek new homes. The old, feeble and sick together with those who would not leave were left behind, some of whom sought refuge in the Temple of Athene. The next morning the Carthaginian entered the city, slew the remaining inhabitants. Immense quantities of rich spoil was sent to Carthage, especially pictures and statuary. Thus Akragas fell after a siege of eight months.

300. The siege of Akragas had an important influence upon the future of Syracuse. Among those who were sent to its help was Dionysius, the young wounded soldier who escaped when Hermocrates was slain. When the charge of bribery was brought up against the Syracuse generals, Dionysius strongly supported the charge. In some way during his speech, he several times broke the rules of the Assembly, and was as many times fined. But he had a friend among the audience, the historian, Philistos, who

paid the fines, and told him to go on; as often "as the magistrates fined him, so often he would pay the fine for him," we are told. The vote was passed deposing the generals, and others were chosen, Dionysius being one of them. The Carthaginians next attacked Gela. There was a Syracusan army there, but a cry for help went out, and Dionysius was sent with another army. By a series of falsehoods and trickeries, Dionysius had the Gela generals condemned to death, the others deposed and himself made general with full power. Thus he prepared to usurp the tyranny. His next step was for its outward sign, a body guard. This he obtained by bribing some forty of his men, who voted him a guard of six hundred; this he raised himself to one thousand. He was now "Tyrant." He married the daughter of his old captain, Hermocrates. Gela, and Kamarina were both left to the mercy of the enemy, and those of the inhabitants that could, fled to Syracuse. Not a city was left to the Greeks along the whole southern coast of Sicily. In revenge for this desertion of Dionysius, his house was burned and his wife shamefully illused. But on the arrival of Dionysius, he fully revenged himself upon his enemies by slaying and banishing all who opposed him, and became fully master of Syracuse; and he who complained so bitterly of the other generals, had done worse than they. He had betrayed everything; and the treaty that followed gave Carthage full power in the island, except over the Sikels, Messana and Leontini. The price was a guarantee to

Dionysius of his dominion over Syracuse. His object was to so strengthen himself, that when he did again attack the power of Carthage, he would be able to set the whole of Sicily free. This he did to a great extent.

301. The reign of Dionysius will be given more fully in the next article. For eight years peace ruled in the land and Syracuse was prepared for the great future that soon was to alter its destiny; though Dionysius was never lord over the whole of Sicily yet, he became nearer being such than any had done before, and his power extended beyond the island. He made Syracuse the greatest city of Europe; his army was a great advance in the military art, his navy the largest and most powerful that had previously been known. His long reign covers a great space in the history of Greece, and at its close, he was the leader and most powerful of all the Grecian chieftains.

During the first eight years of his reign, he began by fortifying and building places for his own defense, turning the island (Ortygia) into one large fortress, and then by putting down a rebellion of the Sikels and uniting with Corinth during the Peloponnesian war in Greece, obtained for him a name and power for which he had long been waiting. He was now ready for the Carthaginians with whom he successfully waged four wars, but did not entirely drive them out of the land, but so crippled them, that they finally retired to the northwest corner of the island.

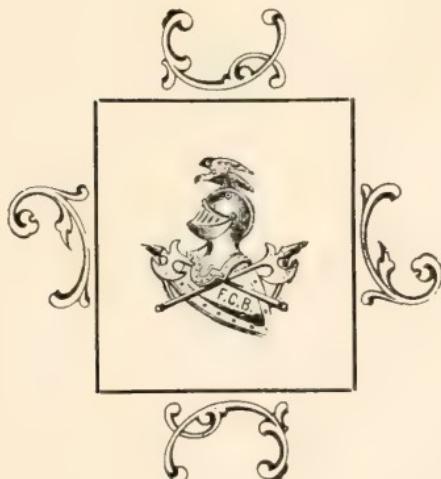
302. Dionysius was succeeded by his son Dionysius, the Younger. He was a son of Dionysius' Italian wife and was twenty years of age when he began his rule. Having been generally kept shut up in his father's palace, and having no share or practice in political or military affairs, he was consequently a weak minded man, and easily led. He lost all his father had gained, and for the first seven years the tyranny became a hot bed of revolts and revolutions. Dion, the brother of Dionysius' Syracusan wife, an able man, and good soldier, tried to make the younger Dionysius rule well, and even to make the tyranny into a constitutional kingdom and for this purpose induced Plato to come to Sicily as an advisor; but Dion was banished. He went to Greece and there managed to raise a small force for the deliverance of Syracuse from the misrule of Dionysius the Younger; and during the absence of Dionysius, Dion succeeded in taking the whole of the city except the fortified island, to which fortress Dionysius returned and shut himself up. Dion incurred the displeasure of the Syracusans, by refusing to attack the fortress; and on the arrival of Herakleides from Greece, with a number of ships and men, Herakleides was made general and Dion retired with his army to Leontini. The Syracusans now attacked the fortress and a naval victory followed while Dionysius was landing provisions for his garrison. During the debauch that followed, the mercenaries from the fort entered the city, plundered it, slaying all they met, and set fire to the houses.

Dion was recalled and once more saved the city. Dionysius was in turn banished; but when, soon after Dion was slain, he returned. It was during this banishment, that he entertained the Greek historians with the account which they give us of the story of Damon and Pythias. The state of affairs became worse and worse; their old enemy Carthage again threatened destruction and a cry went to Corinth for help. Timoleon was then sent to Syracuse. After a forced war, the Carthaginians were once more defeated, order was restored and peace was again assured. Nearly the whole of Sicily was now in the hand of the Greeks. Timoleon retired into private life, but was the chief adviser of the state, and on his death a splendid monument was raised to his memory.

303. About twenty years after this, Agathocles became King of Syracuse, with the help of the Carthaginian Hamilcar; and Sicily again passed through another reign of terror and disorder. Agathocles died in B. C. 289, and for some time revolutions and despotisms reigned supreme.

In B. C. 270 Hiero II. became king, reigning for fifty years, and during his time Syracuse enjoyed peace and prosperity. His rule was simple and just. He made his people contented by giving them employment. Public works were started, fortifications built, the harbors improved, and temples erected, and the people enjoyed a large share of self government. Rome had now become a great power and Hiero became her firm friend and helped her against

their common enemy, the Carthaginians. It was the breaking of this friendship with Rome that brought the independence of Sicily to an end. Hieronymus, the grandson of Hiero II., allied himself with Carthage, and in the war that followed Carthage was defeated, Sicily taken, together with Syracuse, its chief city, and Sicily made a province of Rome.



CHAPTER IV.

THE REIGN OF DIONYSIUS THE ELDER

"Great souls are not those which have less passion or more virtue than common souls, but those only which have greater designs."

—*La Rochefoucauld*

VERY little is known of the early life of Dionysius, as he began life as an obscure private citizen of Syracuse. He was the son of Hermokrates (not the tyrant of that time), and was born about the year B. C. 430. Diodorus Siculus tells us that he began his active life as a clerk in some public office, but this quiet, humdrum work not suiting his restless spirit, he soon entered the area of politics by taking part in the discussions that followed the siege of Syracuse and the destruction of the Athenian expedition. He then entered the Syracusan army under the tyrant Hermokrates, with whom he fought several battles, and faithfully served. We find him following the fortunes of Hermokrates after his banishment from Syracuse, and later, when the tyrant tried to make a forcible entry into the city and was killed in the attempt, Dionysius was still

with him, and, though wounded, managed to make his escape. Next he is found with the army sent to relieve Akragas. We have seen in the previous articles how he obtained the dismissal of the generals, and had himself appointed in their stead, and how he ultimately made himself the ruler of Syracuse.

305. Dionysius, then, was now tyrant of Syracuse, and though several attempts were made to get rid of him, he remained so to the end of his life. He ruled the city for thirty-eight years, and so great was his power that he was enabled, after his death, to hand the tyranny to his son. Although he never stopped at any means by which he could accomplish his purpose, it does not appear that he took delight in, or indulged in any wanton oppression, but strictly kept himself from all those excesses that were the means of overthrowing many tyrants. He was the greatest ruler Europe had ever known; his power extended over nearly all Sicily and a large portion of southern Italy. He made Syracuse the largest and most powerful city in the whole of Europe. The thirty-eight years in his reign cover a great space in European history, extending from the latter part of the Peloponnesian War to the rising of the power of Philip of Macedon. During the first eight years he kept peace with Carthage, and strengthened his power in Syracuse and Sicily by building and fortifying. During his reign a great advance had been made in the military art, both in the machine and handling of the different branches

of the army. He employed a great number of mercenaries in his army, who were chiefly Italians.

306. By the treaty with Carthage, after the desertion of Gela, Dionysius was left with only Syracuse, with its immediate neighborhood, to rule over; the former, however, held dominion over most of the rest of Sicily. For eight years he kept the peace patiently waiting until he could throw over his galling yoke. The whole island of Syracuse he fortified, built two castles, one on the isthmus, and the other at the southern point; he built a wall between it and the mainland. He made his dwelling in the northern castle, and allowed no one but his most intimate friends and his mercenary soldiers to live on the island.

307. This peace was broken by the revolt of the Sikel inhabitants of the mainland portion of his domination (B. C. 404-403). These people obtained the help of the horsemen of Mt. Aetna and besieged Dionysius' stronghold. Several of his mercenaries deserted him on being promised citizenship by the rebels. This desertion was nearly the ruin of the tyrant. The Sikels attacked the island both by land and sea, having obtained ships from Phegion and Messana. In this extremity, however, Dionysius asked help from the Campanians in Italy, gaining time by pretending to negotiate, and promising to go away with all his belongings in five days. The besiegers, therefore, gave up their watchfulness and sent their Aetna allies home, so that when help did arrive Dionysius easily defeated the rebels.

308. Having further strengthened himself by more fortifications, and hiring a larger force of Italian mercenaries, Dionysius threw up the treaty of Carthage and began his work of conquests. He first drove away the refugee horsemen from Aetna, and then raised the old feud of Doric against Ionian, to give him a pretext to attack the Ionian city. He led his army to Naxos and Katane, took those cities by treachery and sold their people into slavery. Naxos he utterly destroyed and gave its lands to neighboring Sikels. Katane he settled with Campanian mercenaries: Leontini surrendered and became an outpost of Syracuse; its inhabitants were sent to Syracuse, where they received citizenship. Having brought a large population into the city, his next step was to protect the mainland portion of it. For this purpose he built walls, forts and castles entirely around the hill, upon the southwestern slopes of which the city was built. About this time he founded a new city at the foot of Mt. Aetna, which has been inhabited ever since, and now called Aderno. There was now only one free Greek city between him and the Carthaginians—Messena. To strengthen his influence with Italy he sought a wife from among the Italians. The Rhegines refused him, but the city of Lokroi gave him the daughter of its chieftain, Doris, who was married to him the same day he married his Syracusan wife, Aristomache. He treated them both with equal honor, and by both he had children. His successor, Dionysius the Younger, was the son of Doris.

309. All this time the tyrant was gradually preparing to drive the Carthaginians from Sicily, and free the Greek cities held by them. He hired mercenaries, built larger ships, having five tiers of oars, besides a great number of the usual size with three tiers; he invented the catapult for throwing great stones; he drilled his troops to act in concert. When all was ready he sent to Carthage and demanded the freedom of all the Greek cities of Sicily. Without waiting for an answer, he gave permission to the Syracusans to put to death all Carthaginians found within the city. In other towns there was also an uprising against Carthage; and thus the first Punic War commenced (B. C. 397). The first point of attack was Motya, an island of the west of Sicily, and a great stronghold of Carthage. This city was taken after a stubborn resistance, its . . . slaves, and the . . soldiers. The next year Carthage put out her full strength for the war. Himilkon brought a large army, and won back all that Dionysius had taken, driving the Greeks eastward. He then founded a new town on the mainland, forsaking Motya altogether. Selybaion, the new city, soon became an exceedingly strong fortress; under the name of Marsala it still exists and is the chief seat of the Sicilian wine trade.

310. Himilkon then sailed round the northern coast and attacked Messana, having first compelled the islanders of Lipara to pay a tribute of thirty talents. The horsemen of the city were with Dionys-

ius, so that the city was easily taken by Himilkon, who, having destroyed the town, marched to Syracuse. A sea fight took place in which the Syracusan fleet was destroyed. Over one hundred ships and two thousand men were thus lost to Dionysius; the city itself was then besieged by land and sea. Petitions for help were immediately sent to Sparta and Corinth. In the meantime Himilkon ravaged the country, desecrated the temples and destroyed the tombs of Gelon and Damarata. Thirty ships arrived from Greece and Italy; a pestilence broke out in the Carthaginian camp, from which many died, and a general attack was made by land and water. The enemies' fleet was defeated, and although many forts were taken, the camp of Himilkon held its own. On payment of a large sum of money, he was allowed to withdraw with all his Carthaginians, leaving his allies in camp to the mercy of the Syracusans. They were sold as slaves except the Spaniards, who entered the service of Dionysius.

311. After many battles, in which he was not always successful, Dionysius in B. C. 391 gained the height of his power in Sicily. All Greek cities were under his supremacy; he commanded the whole eastern coast, and the greater part of the northern and southern coasts; the Sikels were either his subjects or allies; and as he was at peace with Carthage, he gave his attention to Italy. In B. C. 390 he attacked Rhegium, but was defeated. The next year after defeating most of the southern towns and setting the inhabitants free, he made peace with them. But

Kanlonia and Rhegium he served in a different manner. The siege of the latter town was still going on, when a message for mercy was received from the inhabitants. He spared them for the present, on receiving one hundred hostages and their fleet of seventy ships. When Kanlonia was taken he destroyed it and gave its lands to the Lokrans, his wife's people, and transported the inhabitants to Syracuse, giving them citizenship, and exempting them from taxes for five years.

But his enmity against Rhegium was still smoldering in his breast, and he soon found means to break his treaty. He demanded of his hostages provisions for his army, promising to return an equal amount when he arrived at Syracuse. For two or three days the provisions arrived, but on seeing no signs of his departure, pleading sickness and other excuses, the supply was stopped. This was treated as a wrong done by the Reginas, so sending his hostages back to the city, he besieged it. After a long siege, the city was starved into surrendering. The inhabitants were transported to Syracuse, where those who could pay the ransom were liberated and the rest sold. Their general and his family were drowned. During the peace that followed Dionysius sent some poems to Delphi, but so great was their hatred of him, the judges would not hear them. Afterwards they gained some inferior prize, and later, the first prize. There is no doubt that Dionysius was a poet of some merit.

Having by this victory gained control over

Grecian Italy, he next turned his attention to the Adriatic Sea, where he gained some power, but, on account of trying to carry his arms into Greece itself, he was stopped. Then was begun the second Punic war in which the Carthaginians were defeated and obliged to sue for peace; but while negotiations were going on, Carthage sent a powerful army, and this time Dionysius was defeated; and peace was only concluded upon his paying a thousand talents, and giving up to Carthage, Selinus and its territory, and a large part of Akragas.

312. The long and in many respects brilliant reign of thirty years is brought to a close by the death of Dionysius, the tyrant, in B. C. 367. The cause of his death was a strange one. For some time he had been striving for the literary prize at Athens, and now for the first time his tragedy was worthy of it. News of his success was brought to him, and so great was his pleasure that he offered sacrifices to his gods and indulged in such excess of wine that a fever followed, from the effects of which he died.

313. To form some idea of the character of Dionysius, the tyrant, we should not too hastily gather up all his ill deeds and call him bad, but the state of the civilization of the times in which he lived must necessarily be taken into consideration. In the first place, the title of sovereignty which he bore, viz: "Tyrant," has, more than anything else, given him the bad character so generally applied to him. This should be left out entirely, as the word

is simply a title, and means simply a ruler with certain powers, in exactly the same sense as the modern titles of president, king or emperor. It never had, until later times, the bad meaning that the word now has. We must remember that the civilization attained by the ancient Greeks was not the civilization of today. Man acts according to his knowledge, and what would be looked upon now as acts of cruelty would be thought in those times as an ordinary and natural occurrence; and in this respect we must be more charitable in forming our opinion of the character of Dionysius. Now we know that there are bad and good rulers, and that there were rulers of the baser sort in those days to whom our modern word tyrant applies; yet, taking all the facts of his life, from what we learn of the history given us, that the great city of Syracuse became renowned, prosperous, as well as the first city of the world in wealth and power, and through the energy and resistless power of Dionysius himself, it became the seat of learning, drawing toward it the great philosophers of the times, including Plato, Pythagoras; and that it was the rival of glorious Athens, a city in which art, science and literature were the prominent features; therefore we should give the full credit to Dionysius for placing Syracuse upon the pinnacle of fame, second only to Athens. Nor could he have done this were his rule so generally hated as is thought. Where there is prosperity there is happiness; where there is fame there is loyalty. Now was Dionysius as cruel and

unrelenting as many writers, old and new, claim of him to be? "He was powerful," says P. S. C. Davis of Colorado. "We know that the times in which he lived, in order that a city or community be prosperous (and to be prosperous is to be happy in a case like this) had to be governed by a ruler who could and did rule with an iron hand the populace at a time when vacillation and wavering mean ruin to the prosperity of Syracuse." We know, too, that he patronized art and sciences. He was a writer himself and one of great merit, having obtained first prize for his tragedy at the Olympian games. He also was an inventor, for he invented and built several war machines, the chief of which was the catapult. (Archimedes, the inventor of the Archimedean drill, lived and worked during this reign.) He was open to conviction, as exemplified by the history in the case of Damon and Pythias. Time and again he stopped the massacre of his conquered enemies; and often, not only gave them a new home, but made them citizens of Syracuse. Taking all of these things into consideration, we should think more favorably of this great ruler; and should proclaim that his dealings with men do not deserve the encomiums bestowed by historians, nearly so much as do those of many men whom we worship as heroes.



Statue of an Unknown Senator

CHAPTER V.

DAMON AND PYTHIAS IN FICTION AND HISTORY

“As the sacred temples are the places of religious rites, so the faithful hearts of such men are like temples filled by a special divine influence.”

— Valerius Maximus

WHEN Dionysius the younger was compelled to leave Syracuse, a fugitive, he went to reside in Corinth, Greece; and while there he came in contact with and was known to the most noted persons of that land. Several of these had visited Syracuse during both his father's and his own reign, and had become acquainted with him there. But irrespective of all this, the ruler of the most powerful city of the world, even though an exile, would naturally be sought for and looked upon with at least curiosity. Among those who became his friends was Aristoxenus, an historian of great repute, whose works have since been destroyed, but we know of them by their being quoted by numerous contemporaries and later writers. Among his historical writings was the story of Damon and Pythias. Thus we have an eminent historian, residing in

another country and living contemporaneously with the fact, and bearing witness to its truth, for "Aristoxenus had it from the lips of the younger Dionysius."**

315. Philistus, the friend and advisor of Dionysius the elder, was also one of the most noted historians of this age. He wrote the history of Sicily from its earliest times to the fifth year of the reign of the younger Dionysius, and must have been an eye-witness to the Pythian and Damon episode. His works have been lost for a thousand years, and although as Judge Cowley, Past Grand Chancellor of Illinois, says, "They have not been quoted by any author since the sack of Syracuse by the Saracens in the year 878 of our era," yet, "they were read by Cicero, by Diodorus Siculus, and by Valerius Maximus, who have preserved the records of this episode and transmitted them to us."***

Thus we have two contemporary writers attesting to the truth of the story upon which the Order of Knights of Pythias has been founded.

THE STORY IN FICTION

316. Besides the historic accounts which have been preserved to us, and which will hereafter appear in full, there are several fictional accounts given by writers of more modern times. The first to be mentioned was that written by a Frenchman, Larousse, who gives the short, truthful story as re-

*Grote's History of Greece.

**Jewels of Pythian Knighthood (Van Valkenberg).

lated in the historic versions, but concludes with these words. "Full of admiration of such conduct, Dionysius pardoned the condemned and requested the two philosophers to admit him as a third party to their friendship. But, according to the account of Aristoxenus, to whom Dionysius himself related the history, **when he became master of the School of Corinth**, he could not obtain that favor." That he was connected with the philosophical school at Corinth, in the capacity of its teacher, there can be no doubt.

317. Another account is given by an Italian writer, Francisco Louve, in his fourth "Novella." This writer makes Pythias a young and ardent youth, who in the midst of the universal fear, inspired by the cruel reign of Dionysius, dared to utter his indignation upon some recent act of the tyrant. This was reported by spies; he was arrested and thrown into prison. Damon, "an excelled youth," who loved Pythias as himself, visited him and besought the facts of the case. Pythias acknowledged that he could not restrain himself, that he was sure of death, and only regretted it on account "of my aged father, my wife and my two children." Damon went away, and wishing to be of some help to his friend he could think of nothing but of asking for a short respite for Pythias to enable him to visit his family, while he, Damon, would offer himself as a surety for his friend's return. Astonished by this unusual request, and curious to see the result, Dionysius granted a reprieve of two

days. Pythias at first hesitated about accepting the offer, but finally consented and departed, leaving Damon in prison in his stead. The third day arrived without the return of the condemned, and Damon was rejoiced, thinking his friends had persuaded him to escape. Dionysius, believing a trick had been played upon him, ordered the execution of Damon; and, that he might witness it himself, had his throne erected on a market place, where he seated himself surrounded by his guards. Thankful that his friend was safe, Damon, calm and composed, was ready for the sacrifice, when the cry of "hold, hold" was heard and Pythias came rushing into their midst. Turning to the tyrant, he explained his delay; he said his aged father had expired from grief in his presence, that his wife and children clung to him, and finally, that he had lost himself in the woods on his way, so that he was afraid he would be too late. Damon, however, still begged to be executed, contending that his friend had not arrived in time. Dionysius was so overcome that he pardoned the condemned and asked to be admitted into their friendship.

318. *Damon and Pythias, or the "Triumph of Friendship,"* is another modern work, and is the title of a drama written by Chappuzeau and played in the theater of Marcus, Paris, near the end of the year 1656. In this play, Damon and Pythias, lords of Thessaly, met at the court of Dionysius in Syracuse, and each fell in love with some Syracusan maiden. Pythias, however, had a rival, and was at-

tacked by him. In the fight that followed the rival was killed and Pythias condemned to death.

319. Another comedy was written by M. C. Marquis de Belloy, and put upon the stage in May, 1847. This obtained great notoriety. Its characters are four, Dionysius, Damon, Pythias and a beautiful slave named Charmion. The story told in this drama is entirely different from any of the others. Here Charmion, wishing to drive melancholy away from the thoughts of Dionysius, diverts them to the friendship of Damon and Pythias, which she wishes to prove. She visits Pythias in prison, and, under the threat of giving her love to Damon, persuades him to substitute Damon in his place and fly with her. Damon takes the place of his friend, the more willingly because he was thus able to extricate himself from his relations with Charmion. The latter proposes that Damon sign the verses that were the cause of his friend's imprisonment. This he refuses to do, because he would not let Dionysius think his writings were so inferior. Dionysius exults over the treason of Pythias and so tells Damon. But the latter will not believe it. Pythias' mind is changed by some friends he met on his way, and comes back. He refuses to Dionysius to betray the woman he loves, while Damon claims the writing of the satire. Dionysius then pardons them both.

320. There is one more fictional story of these two friends, and to us, the most important, as it was the cause of the Order being instituted. The drama, "Damon and Pythias," was written by an Irishman

named John Banim, and was first put on the boards at Court Garden Theater, London, on May 28th, 1821. The main facts of the story are adhered to, but the author has drawn upon his imagination for all the details and embellishments found in it. The story as told is substantially as follows, while the drama itself will be found in full in Carnahan's "Pythian Knighthood."

THE STORY ACCORDING TO THE DRAMA

After the death of Diocles the government of Syracuse remained still a democracy, but Dionysius now began plotting its overthrow, slowly at first, as he was not sure of the army. Damon, suspecting the designs of Dionysius, watched him closely, and overhearing an officer tampering with the fidelity of some troops, interfered in such a manner that his life nearly paid the forfeit, being saved only by the timely aid of Pythias and his great popularity among the soldiers.

Fearing that this was but a precursor to still more violent measures, Damon hastened to the Senate chamber, while his friend sought the house of his expectant bride. Arriving at the Senate, his worst fears were confirmed by the presence of a large body of soldiery, a thing positively forbidden by law. His astonishment was still further increased by a proposition to allow Dionysius a large body guard. Nothing daunted by the outeries and tokens of dissent of the Senators, Damon raised his voice against this violation of the laws, and at

last despairing of his country's liberties were the tyrant permitted to live, attempted to take his life. It was an act worthy of the best days of Roman patriotism.

Foiled in his attempt, Damon was hurried away to instant execution, while Dionysius artfully taking advantage of the situation, succeeded in having the guard doubled. In the meantime, Pythias, knowing in part the design of the tyrant, and fearing his great patriotism would lead his friend into danger, hastened from the side of his bride to the Senate house in time to see Damon hurried to execution, he having been denied a few hours' respite to bid his wife and child good-bye. Pythias earnestly joined his supplications to those of Damon, offering to take his place and be surety, even to death, for the return of his friend. The tyrant, struck by this strange offer, and fearing the influence of Pythias over the army did he refuse, consented to the exchange, allowing the captive six hours to go and return, assuring him if he were not back by sunset his friend Pythias should suffer in his stead. Damon hastened from the city to his villa in the suburbs, while Pythias, in chains, was thrust into a dungeon.

Dionysius was by nature very suspicious, having no faith in the pretended friendships about him, and even denying that there was any such thing. On such a man, the willingness with which Pythias took Damon's place, could but make a deep impression. Still incredulous, he disguised himself and going to the prison, endeavored to persuade Pythias to flee,

offering him every inducement and bringing every argument to bear, to shake his determination.

While Dionysius was striving thus, Calanthe, the bride of Pythias, whom he had left unwedded at the altar that he might rescue his friend, came to the prison, and falling before him, besought him, by all the inducements she could bring, to fly with her, where dangers cannot come, and pointed to a vessel with sails unfurled, that had been prepared to carry him to another land. It was a terrible trial to which Pythias was subjected. The tyrant's positive statement that Damon would not return, the safety promised by the waiting ship, and, above all, the beseeching bride giving open expression to her doubts of Damon's faithfulness, and begging in agony that she might not see Pythias die on her expected wedding day, formed inducements almost too strong for human nature to resist. But resist he did.

While these things took place in Syracuse, Damon, mounted on a swift horse, attended by his faithful servant, had sped to his home, and without telling his family the reason of his haste, said farewell, and was about to return to Syracuse. Judge of his surprise when he found his servant had killed his horse to prevent his return.

At Syracuse the hours of the afternoon were swiftly passing. The shadows began to lengthen along the valley of Anahus, while those on the dial in the great square of the city darkened moment after moment, but Damon had not returned. As the

sunset hour drew near, and still there were no signs of his appearance, Pythias was led to execution. Dionysius was doubtless still more convinced that friendship was only words. Nothing daunted, with a still firm faith in the honor of his friend, Pythias ascended the scaffold, unterrified at the sight of the axe and block, the instrument of his now certain death.

The hour drew near, but in the west the sun was sinking lower. Over in the east the shadows were climbing the embattled walls of Ortygia. A thin line of light, darkened on the dial, and a headless trunk and trunkless head would be all the earth held of this brave soul.

But at this moment, dust stained and breathless, Damon broke through the line of guards, and fell exhausted before the scaffold. It was a moment of intense joy to the rescued Pythias, and of intense surprise to the wondering tyrant. Pythias rejoiced, not that his friend had returned to suffer death, but that Damon's honor had been vindicated; and the tyrant wondered at such devoted friendship and faithfulness to a pledged word in such very trying circumstances. It was a new revelation of character to him. He could illy spare such men. Damon was pardoned at once, and Dionysius begged the privilege of being a third in such firm friendship, of which he had seen such a convincing proof.

THE STORY IN HISTORY

321. The authority for the five versions of the story of Damon and Pythias was, as noted in the first and second sections of this article, primarily, Aristoxenus, the historian of Corinth, who was most probably seconded by Phillistus, the historian of Sicily, and friend of Dionysius. The following translations are copied in full, with the kind permission of General J. R. Carnahan, U. R. K. P., from his "Pythian Knighthood." These translations are the result of exhaustive research, of all the ancient writers for any mention of this episode, of Charles Cowley, LL. D., P. G. C. who graciously presented the paper containing these results of his labor to the Supreme Lodge, at its meeting in Toronto, July, 1866. Of the five versions, two are in Latin and three in the Greek tongue.

322. The oldest version is that of Cicero, who lived in the first century B. C. He says:

"Damon and Pythias, two of the followers of Pythagoras, were so closely attached to each other that when Dionysius, the Tyrant, ordered one of them put to death on a certain day, and the party condemned begged respite for a few days, so that he might go home to attend to his own before he should die, the other voluntarily became his substitute, to die in his place if he did not appear. At the time appointed the condemned returned to meet his fate. Thereupon the tyrant was so much amazed at their extraordinary fidelity that he sought to be admitted as a third in their friendship."¹*

*1. Cicero, *De Officiis*, Bk. III, Chap. 10.

On another occasion Cicero writes, —

“How low was the estimate which Dionysius placed upon those friendships which he feared would fail, he shows by what he says of those two disciples of Pythagoras, Damon and Pythias, for, when he accepted one of them as a substitute for the other who was doomed to die, and when the other, to redeem his surety’s life, had promptly returned at the hour appointed for the execution, Dionysius said to them, ‘Would that I could be enrolled as your third friend.’ How unhappy was Dionysius’ lot to be thus deprived of the communion of friends, the social intercourse and familiar converse of daily life.” — Ciceron, Tusculon, Bk. V., Ch. 22.

Cowley says it was probably from this account of Cicero, that this classic story was introduced into the literature of Christianity.

323. The second oldest version is that of Diodorus Siculus, who wrote shortly before the Christian era, and who probably read the works of Aristoxenes and (Cowley says) certainly read the work of Philistus. He gives us the story as follows:

“Phintias, a certain Pythagorean, having conspired against the tyrant, was about to suffer the penalty, besought from Dionysius previous opportunity to arrange his private affairs as he desired and he said that he would give one of his friends as surety for himself. As the despot wondered whether there was such a friend, who would put himself in the Bastile in his stead, Phintias called

a certain one of his companions, Damon by name, a Pythagorean philosopher, who, nothing doubting, immediately became substitute for Phintias. Thereupon some commended the extravagant regard existing between these friends, while others, indeed, condemned the rashness and folly of the substitute.

"Now, at the appointed time, all the people assembled, eager to see whether he who had made this recognizance would keep his pledge. Indeed, the hour was already drawing to a close, and all had given up Damon in despair, when Phintias, having accomplished his purpose, came running at full speed at the turn of the critical moment, just as Damon was being led away to execution. At this manifestation of a most remarkable friendship Dionysius revoked the sentence, pardoned all concerned, and called on the men, Damon and Phintias, to receive himself as a third into their friendship.*"

324. The third, in point of time, is that of Valerius Maximus, who was a contemporary of Diodorus and wrote soon after him. He, like Cicero, wrote in the Latin speech. His account is:

"Damon and Pythias, having been initiated into the sacred rites of the Pythagorean society, were united together by such strong friendship that when Dionysius, the Syracusan, proposed to kill one of them, and he had obtained from him a respite, by which, before he should die, he might return home and arrange his affairs, the other did not hesitate to become surety for his return to the tyrant. He

*1. Diod., Bk. X, Chap. 4.

who was free from danger of death, in this way submitted his neck to the sword; he who was allowed to live in security, risked his head for his friend. Therefore all, and especially Dionysius, watched the result of this new and uncertain affair. When the appointed day approached, and he did not return, everyone condemned the surety for his rash folly; but he declared that for himself he did not at all doubt the constancy of his friend. However, at this moment, even at the hour determined by Dionysius, he who had received the respite returned.

"The tyrant, admiring the disposition of both, remitted the punishment of the friend, and, moreover, he requested that they would receive him into their society of friendship, as a third member of the brotherhood, as the greatest kindness and honor. Such friendship, indeed, begets contempt for death, is able to break the charm of life, to make the savage gentle, to repay punishment with kindness and to transform hatred into love. It merits almost as much reverence as the sacred rites of the immortal gods; for while these preserve public safety, that conserves private good, and as sacred temples are the places of religious rites, so the faithful hearts of such men are like temples filled by a special divine influence." *

325. Porphyry gives the next account. He wrote during the third century after Christ, using the Greek, and followed Aristoxenus' story, through Ni-

*1. V. Maximus, Liber IV, c. 7.

comachus, a Pathagorean of Gerasa. His account is as follows:

"Pity and tears and all such, these men (Damon and Pythias) excite; this certainly is admitted. Now, this is the account, as well of the flattery and of the entreaty and of the prayer, as of all such as these. When, on a certain occasion, some having said that, when the Pythagoreans were apprehended, they did not stand to their pledge to one another, Dionysius, wishing to make trial of them, thus arranged: Phintias was seized and brought before the tyrant; then accused that he had conspired against him; indeed, he was convicted of this, and it was determined to put him to death. Then he (Phintias) spake, that since it had thus happened to him, at least the rest of the day should be given him, in order that he might arrange his own private affairs, and also those of Damon, who was a companion and co-partner with himself; and he, being the elder, much of what concerned the management of their business was referred to him. When asked that a substitute be furnished he offered Damon; and Dionysius, having consented to this, sent for Damon, who, having heard what had happened, became surety and remained until Phintias had returned. Then, indeed, Dionysius was astonished at these results. But they, who from the beginning had prosecuted the trial, jeered Damon as having been entrapped. Yet, when it was about the setting of the sun, Phintias came back to be put to death. At this all were astonished. Then Dionysius, having em-

braced and kissed the friends, requested them to receive him as a third into their friendship; but though he very earnestly besought it, they would by no means agree to such request. This much, indeed, Aristoxenus declared he had heard from Dionysius himself (meaning Dionysius the Younger).”—Porphyry, Life of Pythagoras.

326. The fifth version, and last, is that contained in the Life of Pythagoras by Iamblichus. He lived in the reign of Julian, the Apostate, Emperor of Rome, A. D. 361-363. He says:

“When Dionysius, having been expelled from his tyranny, came to Corinth, he often entertained us with the particulars touching the Pythagoreans, Phintias and Damon, and the circumstances under which one became surety for the other in a case of death. He said that some of those who were familiar with his father frequently misrepresented the Pythagoreans, defaming and reviling them, stigmatizing them as imposters, and saying that their temperance, their gravity and their confidence in one another were assumed, and that this would become apparent if any one should place them in distress or surround them with disaster. Others denied this, and contention arising on the subject, recourse was had to artifice.

“One of the prosecutors accused Phintias to his face of having conspired with others against the life of Dionysius, (meaning Dionysius, the elder), and this was testified to by those present, and was

made to appear exceedingly probable. Phintias was astonished by the accusation. But when Dionysius declared unequivocally that he had carefully investigated the affair, and that Phintias should die, Phintias replied, that since it had fallen to him to be thus accused, he desired that at least the rest of the day might be allowed to him, so that he might arrange his own affairs and also those of Damon; for these men collected the vintage from all around into wine cellars, and disposed of it in common; and Phintias, being the elder, had assumed for the most part, the management of their domestic concerns. He therefore requested the tyrant to allow him to depart for this purpose, and named Damon for his surety. Dionysius was surprised at his request, and asked whether there was such a man who would risk death by becoming surety for another. So Phintias requested him to send for Damon, who, on hearing what had taken place, said he would become sponsor for Phintias, and that he would remain there until Phintias returned. Dionysius was deeply impressed by these results; but those who introduced the experiment derided Damon as being left at the lurch, and, mocking him, said that he would be devoted as a stag to sacrifice. But when it was already about sundown, Phintias came back to be put to death, at which all that were present were astonished and overpowered. Whereupon Dionysius, having embraced and kissed the friends, requested that they would receive him as a third into their friendship; but they would by no means

consent to such a thing, although he earnestly besought it.

"Now, indeed, Aristoxenus relates these things as having learned them from Dionysius himself."*

327. Among other ancient writers, Plutarch mentions Damon and Phythias in his *Morals*; that "On the Folly of Seeking Many Friends," he says, "They are always recorded in pairs," and instances Damon and Pythias among others. Hyginus, a Latin writer in Trajan's time gives us a story which bears an exceedingly close resemblance to the story of the friends of Syracuse. Also, a Greek writer by name of Polyaenus, in the middle of the second century, A. D. tells a story which with variation, is also the same as that of Hyginus.

328. It will be seen in summing up the above versions, that Damon and Pythias were two private citizens of Syracuse. They had been brought up in the Pythagorean school, and exemplified in their lives the teachings of their youth. They were partners in the business of wine merchants, in which Pythias seems to have been the principal manager; at least he was the bookkeeper of the concern. The several versions seem to show that they were both bachelors, and perhaps managed their own household of slaves. Dionysius, having falsely charged Pythias with treason, condemned him to death. This charge may have been a false charge to prove the sincerity of their friendship, but it is more likely that Dionysius made this assertion in order to clear

*Iamblicus—*Life of Pythagoras*, Paragraph 223.

his father from any sign of injustice. At any rate, if it was a test of sincerity, it proved the friendship of the two friends although both were pardoned by the tyrant, yet when he requested their friendship, it was refused.

It will be noticed that Pythias was the one condemned, and Damon the hostage.



PYTHIAS

Silence fell upon the senate. Hushed the voices,
stilled the strife,

Clear a voice broke on the stillness, Pythias pleading
for his life.

“Let him go!” rose the petition. “In his dungeon
place put **me!**

Let him bid farewell to loved ones, by the distant,
sparkling sea!”

On the throne the mighty ruler listened to the
strange request;

Feelings but to him a stranger loosened pity in his
breast.

Suddenly he spoke to Damon: “Go thy way and
greet thy wife!

Pythias, who kneels before me, shall be hostage for
thy life.”

Far away, in Grecian village, Damon, torn with
grief and fears,

Bade farewell to all his loved ones, soothed their
sorrow, wiped their tears,

Comforted their aching bosoms; then as night shades
nearer drew,

Left his home and life behind him, to redeem his
friend most true.

In the prison cell, Calanthe, lovliest of Grecian
maids,

Pleaded with her lover, Pythias, in the twilight’s
fitful shades,

Begging him to loose the fetters, fly with her away
from strife,
But he answered: "To me, honor is far dearer than
my life."

Clear the morning broke on tower, kissed the sun
each gilded spire,
Passed the noon-mark, crossed the dial, bathed the
sea in living fire.
Straightway from the dungeon turning, Pythias to
his death-block came,
Heeding not the jeers for Damon, praising, honoring
his name.

Bared his neck to meet the torture, leaped the gleam-
ing blade on high—
Lo! a cry smote on their hearing neath the balmy
summer sky,
And from foaming, panting charger, Damon leaped,
his friend to save,
Strained him to his heaving bosom, snatched him
from the yawning grave.

Hushed the voices of the people, then broke forth
in mighty roar,
Like the thundering of the billows, echoing from
shore to shore;
Now demanding that such valor, long since buried,
should atone,
Seeds of honor there were planted—seeds of friend-
ship there were sown.

As the smallest drop of water swells the boundless,
mighty sea,
So the brotherhood of Pythias has our lives, our
souls, set free,
Teaching us the Pythian friendship, charity that
o'erlooks sin,
And benevolence of spirit, pride cast out, and God
within.

Brothers, we are pressing onward; let "Still on-
ward!" be our cry;
Raise the standard, rally round it, till at last we
meet on high.
When at death's dark stream we falter, may the
boatman, cold and pale,
Ferry us to fields Elysian, safe at last within the
vale.

—F. T. SHEPARD, in the Spring of Myrtle.





The Pyramids, Egypt

CHAPTER VI.

EGYPT: THE HOME OF THE ARTS

*"Hail to thee, O Nile!
Thou shovest thyself in this land,
Coming in peace, giving life to Egypt;
Shine forth in glory, O Nile."*

*Hymn to the Nile by Enna,
Contemporary of Moses.*

NOTHING, whatever, was known of the origin of the Egyptians until within the last twelve months, when Prof. Petrie during his excavations last winter (1903-4) at Abydos, upper Egypt, came across ruins in one spot, that tell a continuous story and carry us back to 7000 B. C. During this time also, other explorers have unearthed predynastic cemeteries; i. e. the burial places of kings and people who lived and reigned before the dynasties that have been well known to have existed in Egypt, and which are supposed to have been the beginning of the nation. Of these dynasties, nothing was known until that of the fourth, except the names of a few kings of the first; Menes being the first on the list. It is now possible to produce objects of various kinds which proves beyond doubt that the civilization of Egypt is older by many thousand years than

has usually been assigned to it, and that the advent of man in the Valley of the Nile, can be traced to the Palaeolithic Period. The British Museum has lately acquired the mummy of a man which may well be regarded as the oldest known body of any human being. It was found buried in an oval, shallow grave on the west bank of the Nile. The body had been treated with a preparation of bitumen. It lay on its left side with hands in front of its face, and its knees drawn up nearly to its chin. The grave was covered with rough slabs of stone, and in it, besides the body, were deposited flint knives and a number of vases, together with the remains and dust of funeral offerings. The style of the burial and of the flint instruments found therein, shows the man to have belonged to the Neolithic or New Stone Age. This will take us back past the period of Queen Elizabeth, through Mediaval Europe and the times of Greece and Rome, past the time of the Pharaohs, and even beyond that of Menes, the first King of Egypt, who ruled about 5004 B. C. We then come to a time when there were two prehistoric races in Egypt, one the conquerors and the other the conquered, out of which sprang the Egyptian race of the earliest dynasties. It was to these ancient races that this mummy belonged. Certain ancient Egyptian documents contained traditions of a race called the Trehennu, who had red hair and blue eyes. This body had distinctly auburn hair.

330. Graveyards are now found to exist in great numbers in all parts of the valley, and from them

are obtained large numbers of rude figures of animals made of green slate, with inlaid eyes, formed of bone rings; groups of earthenware, painted in red and black with unusual designs of concentric circles and wavy lines, such as vases, jars, bowls, saucers, etc. The bodies of these ancient people are found in graves made in the gravel of the streams, and chiefly in vertical pits, and the "pits, of all wealthy graves," say Prof. Petrie, are roofed over with beams and brushwood; the bodies are not embalmed; they are laid on their left sides, with the knees drawn up to the chin, and their hands raised to their faces as if in the act of prayer. Sometimes, however, the bodies are found dismembered. The decorations of the pottery are quite primitive and designed by men who were still "trying their brush and educating themselves in artistic matters." From the articles found in these graves, it is certain that this "New Race" as this new revelation has been called, were not the same people as the Egyptians of history, but belong to people of the Stone Age, both old and new, nothing has been found to show that the New Race showed the slightest trace of Egyptian influence, but there is considerable evidence of the influence of the New Race upon the Egyptians themselves and that the latter borrowed largely from their industries.

331. We find from these remains that the primitive inhabitants of the country were a white people of the Stone Age, and that they were so far civilized as to have produced works of art in metal tools,

flints, pottery, alabaster and marble jars, etc. No inscriptions have as yet been discovered, and it is supposed they were ignorant of writing. These people were indigenous to North Africa; they belonged to a white or light-skinned race and resembled the Libyans, who, in later times lived near the western bank of the River Nile, and of whom the Berbers, of the Algerian Mountains, are their most extensive descendants. They were a "long headed" people i.e., their skulls were longer from front to back, than they were broad; their hair short and of a light color; the beards of the men long and pointed; faces regular and oval; they were a little above the average height, and their bodies were tattooed.

They were conquered by a people coming from the east and all evidence seems to show these latter people to be Semitics, who brought with them the knowledge and culture of the old Semitic races, and were probably one of those migrations caused by the overflow of the population of Arabia,* and who either entered Egypt through the isthmus of Suez or through Sinai, or else crossed over the Straits of Bab-el-Mandeb and followed the river northward. These people were probably the Babylonian Semites, who derived their civilization from the Sumarians. After their conquest of the New Race, they gradually organized a systematic government, ruled over by a king. The country was divided into two such kingdoms, the kingdom of the north and the kingdom of the south. Of these two kingdoms but very

*See Arabia.

little is known; of Upper Egypt we have the names of three kings only, viz: Te, and Re, and Ka; of lower Egypt, of seven, viz: Seka, Tesan, Taw, Thesh, Neheb, Natch, Nar and Mekha. When they reigned cannot be stated, but it is certain that they were independent kings of the north, and of the south.

332. Menes has always been called the first king of Egypt, by all the historians and even by tradition. Nothing however, has been known of him or his people, nor of the two following dynasties, until recent years, when we find that kings had preceded him ruling in the country; but as the kingdom had previously been divided into two, he may still be called the first king of United Egypt.

“After the dead demi-gods”, says Manetho, “the first dynasty consisted of eight kings. The first was Menes, the Thinite; he reigned sixty-two years, and perished by a wound received from a hippopotamus.” To which Herodotus adds: “Menes, the first king of Egypt (as the priests make report), by altering the course of the river, gained all the ground whereon the city of Memphis is situated,” and Diodorus writes: “After the gods, (they say) Menes was the first king of Egypt. He taught the people the adoration of the gods, and the manner of divine worship; how to adorn their beds and table with rich cloths and coverings, and was the first that brought in a delicate and sumptuous way of living.”

333. The above quotations show that the civilization of the Egyptians, at the time of Menes, was

very far advanced, and late discoveries also show that this was really the case. The arts and sciences were too, in an advanced condition. In the royal tombs of Menes, which have been discovered at Abydos, have been found some very beautiful works of art. The tomb is rectangular in shape, one hundred and seventy-five feet long, by eighty-eight feet broad, it contains twenty-one chambers, six on each side, two at each end and five occupying the center. It is built of unburnt brick and Nile mud for mortar. During these early, (the first three) dynasties, the residences of the kings were fortified, and several of these buildings have now come to light. Architecture, then, had assumed its position as a definite science, and art had decorated its walls with writing and pictures. In the tombs was found a part of a large globular vase made of a green glaze, with the name of the king Mena **inlaid in purple**. The art of glazing pottery, and the inlaying it with a second color, was known and in use some seven thousand years ago, for the reign of Menes is calculated to be about 4700, B. C. Carving in ivory had also gained an extraordinary degree of excellence; among these carvings is a portrait of a king, which, it is said, "for subtlety of character, and power of expression, stands in the first rank of such work, and is comparable to the finest work of Greece or Italy." An ivory statuette of Cheops, (c. f. 4000, B. C.), the builder of the Pyramids was also found; it is the only portrait of him known. Textile fabrics that had been burnt were among the ruins. Taking all these

finds into consideration, it is certain that many thousand years must have passed between the men of the flint implements and those of the polychrome glazed pottery and carved ivory portraits; and many and many a king must have ruled over "the north," and over "the south" for this development of art to have gained such excellence in the reign of Menes; and it is thought that the earliest dynasties must now be reckoned as equal, in practical fine arts and pottery forms, to that of any later age. As the head of the camel is found among the pottery, it is certain, that trade was one of the occupations of these people. At somewhat later date, that of the sixth dynasty, was found the oldest example of iron yet known.

334. Pythagoras is said to have visited Egypt when he was about thirty years of age, and as he was born in 580, B. C. the date of his sojourn was therefore, 550, B. C. Amasis was then the ruling Pharoah.* Now from the time of Menes to Amasis there ruled over the united kingdoms of the north and the south, twenty-six dynasties, stretching over a period of three thousand nine hundred and fifty years. These dynasties ruled from different capitals; sometimes at This, then at Memphis, Thebes, Tanis and other places; nor were they all of native princes, for the 15th, 16th and 17th dynasties were shepherd kings from the east, who had conquered the Egyptians and ruled over them; and the 25th were

*This title of the king was not in use during the earlier dynasties.

Ethiopian conquerors. The power and importance of Egypt gradually increased until it culminated in the reign of Rameses II, the fourth king of the XIXth dynasty, whose reign of sixty years, was the most brilliant in warlike achievements, and in the number and beauty of its buildings. The next reign, the Israelites escaped from their bondage to their old homes in the Arabian desert and surrounding country. The kingdom was afterwards conquered by the Ethiopians, and Amosis, or Amasis, himself, became a subject to the great Persian empire under Cambyses.

335. The Pharaoh Amasis was the friend of Pythagoras, and it was under his orders that Pythagoras was admitted into the temples, and to the order of the Priesthood, and for twenty years he studied all there was to be learned in this the foremost of all countries in the arts, sciences, and perhaps religion. We are told that he had attained to the knowledge of the "arts of Egypt." We will now see what the arts were at this period.

Architecture stands out pre-eminently first; all the other arts were subsidiary to this and were only used to embellish and beautify their buildings. We have seen that Menes turned the course of the river Nile, and built his city of Memphis upon its exposed bed. This city is a monumental city of tombs; it was built by enslaved people for whom the king thus found employment, supplying them with food; and although discipline was strict, it does not seem to have been the excessive oppression that is gener-

ally imagined. This city was the oldest and most celebrated in the empire. The dyke, into which the waters of the Nile had been turned, still exists in the neighborhood of Cairo; it is three feet above the level of the stream. The city was well fortified, and in its midst was an immense temple of Ptah, the especial deity of Memphis. Two villages are all that is left of this vast and ancient city; a considerable portion of which still remained in the Middle Ages, until its materials were used for the building of the modern city of Cairo, and the rest, for the most part, buried beneath the mud of the Nile.

336. But the largest and most remarkable of the works of mankind, whether ancient or modern, are the Pyramids of Gizeh. The largest of these is the Pyramid of Cheops. Although not the first of this style of buildings, it is by far the largest. At Sakkara, a pyramid was build during the first dynasty, but it was left in the form of steps; while the Great Pyramid was finished off by casing stones, which made the surface of the sides smooth and polished. "It contains more stone than any other single building ever erected. Its base is greater than the whole area of the great temple of Karnac, its height is greater than any other building. Yet it stands as one of the earliest structures of the world," says Prof. Petrie. The stones of the pyramid were from quarries on the opposite side of the Nile; and Herodotus tells us that the inscription on its polished surface said that a hundred thousand men were hired every three months, and it took twenty years to

build." Each stone (some weighing several tons) was perfectly squared, and fitted upon each other perfectly. Prof. Petrie says: "The squareness and level of the base is brilliantly true, the average error being less than a ten-thousandth of the side in equality, in squareness and in level." There are two chambers in its center, with galleries leading to each. In the same neighborhood are two other large pyramids and several small ones.

- 337. The temples were built on the same extensive scale, and enlarged by additions. The walls, pillars and buttresses were always of great thickness and massiveness; the latter sometimes being carved into standing and setting figures. The capitals of the pillars were beautifully carved in conventional forms of the lotus flowers, heads of man or animals and other forms. Some of these temples were hewn out of the solid rock, and consisted of two or more courts; the most important of which is that above Simbel. The gentle slope of the rock is cut away and the portals of the temple carved with four sitting human figures as huge as the whole facade. The entrance leads to a court and then to a room; the ceiling supported by four piers. Beyond this are the innermost chambers of the temple. These latter are smaller and fewer in number than those of temples built upon the surface. The piers of the inner chambers are carved as upright colossal statues. The walls are covered with the usual pictures and hieroglyphics. The quarries where the stones for the temples were taken still show the manner of

working, by having in them unfinished stones, obelisks; some only commenced to be dug out, others nearly separated from the main rock.

338. Neither in architecture nor in sculpture does there seem to be any development from that in use in the early dynastic times, until foreign art was brought into the country by the Greeks and Persians. As sculpture and painting were subsidiary to architecture, and only used for its adornment, it was under the ban of religion, which had its rules and regulations as to the human figure and figures of the gods, art in that direction was at a standstill, but was more successful with the forms of animals and plant life; here the artist attained an elastic and life-like force, even where compelled into the monstrous combinations with the human form. The painting on the walls of the buildings and tombs chiefly represented the life-doings of the owner, whether god or man, and were drawn in vivid and brilliant colors, suitable to the gloom of their interiors. Granite, diorite, syenite, basalt, limestone and alabaster, as well as ivory and wood were the varied materials used for their work of larger proportions in sculpture; while burnt clay was used for smaller statues, beautifully enameled in blue and green; often smaller figures were cut from agate, jasper, carnelian and lapis-lazuli.

339. Their manufacture of blown, colored glass was artistic and very extensive, for which Egypt was always famous. Glass bottles and vases of various colors were made, and also of a combina-

tion of colors. They had a secret of introducing gold between the two surfaces of the glass; and in some of their bottles, a gold band alternates within a set of blue, green and other colors. Sometimes these colors passed right through the glass. Their skill in glass-making is not only shown in the act itself, but in the fineness of its decoration; some of the feathers of birds, and other detail are only seen by means of a lens, which magnifying glass was used by the artist himself when he manufactured the glass. Winchelmann says, "the ancients carried the art of glass-making to a higher degree of perfection than ourselves." Ornaments of enameled gold, silver and copper of an artistic order have been found from very early times. Wood carving has been noticed above, and as wood was a very scarce article in the country it had to be supplied by glueing together layers of palm and sycamore wood, and hiding the defects of this process by a painted priming of stucco. The coffins themselves are a work of manufacturing art as they represent the body within, and even showed the face as if exposed. The paintings show us that the manufacture of cloths, ropes and linen were also extensive, and the remains of these, found upon the mummies, show beautiful workmanship. The dresses of the women are beautifully ornamented with embroidery and crewel work; the woven patterns of the cloths are generally strange to modern age; but one, however, is as common now as it was in the early dynastic times, the common blue check of our dimity dusters and

aprons. The Egyptians were great lovers of music, and musical instruments were made of various kinds, both stringed and wind, such as the various kinds of harps, lyres played with picks; the guitar was a common instrument among these people. The flute, single and double pipes, were among the wind instruments; and among those of concussion were the cymbals, drums and tambourines. Elegant furniture adorned the house of the Egyptian; chairs and footstools, couches with head rests with cushions and pillows of the feathers of the ducks and other water fowls so plentiful during the inundation season.

340. To show respect for the dead, and perhaps for sanitary reasons, the Egyptians preserved the bodies of their dead by embalming. Herodotus says, "there were three degrees of embalming, the first was the most elaborate and expensive, and the mummy cases are patterned in wood, painted and said to be an imitation of Osiris or of the deceased person. The second was simple and less expensive, and the third the cheapest of all. The body was cleaned and laid in salt for several days, it was then washed and wrapped entirely in bands of linen smeared with gum. It was then placed in its coffin, painted and sculptured with appropriate mortuary scenes and funeral prayers, and proceeded to its tomb, with all necessary paraphernalia, boxes, jars and other objects for the use of the departed on its journey to the upper regions. The service of the dead was then performed. Hired mourners chanted dirges and

supplied the tears. The body was placed on a funeral barge, and floated down the Nile to the cemetery, with much ceremony and solemnity, and placed in the tomb prepared for it. The litanies and prayers were continued at intervals, according to the riches of the family, and as long as they could pay the priests.

341. The Nile is essential to the very existence of Egypt; it has built up the whole country and, by its inundations, still adds to its increasing height. During the flood season the river swelled by the mountain torrents of Abyssinia, rushes through the narrow valley, of which Egypt is composed, and overflows the country, and depositing over its surface the rich, red argillaceous soil brought down from the highland. To extend the area of fertility, the ancient people dug canals and ditches, and collecting the waters of the overflow in large lakes, were able to greatly extend the cultivatable area beyond the limits of the floods; and their canals also enabled them to water the land during the growing of the crops. Although the river is the source of all blessing, it is also the greatest danger; for should the overflow be short, that is less than a foot in depth, there was a famine in the land; and should it be more by excessive rainfall in the Abyssinian highlands, and the rushing waters would creep up to the city walls and mounds, they would undermine them and wash them away; the mud houses would collapse; cattle drown; the population would have to take to boats and fly to the desert region. But neither of

these things happen very often; the uniformity of its rise is surprisingly steady. The chief causes of distress, when it did occur was a scarcity of water; and to counteract this, the great lake or reservoir of Lake Moeris was made. It was a natural depression of great depth, fifty miles in length by thirty in breadth, and contained an area of six or seven hundred square miles. A canal was dug from a western branch of the Nile, cutting deeply through a gorge into its rocky bottom, and by a system of sluices and flood gates, retained such an absolute control over the water, that the inundation could be admitted or excluded at will. This was filled up to the level of the Nile itself during the flood, and plenty of water was thus obtained for all purposes for a very large district of the country.

342. The most ancient monuments found in Egypt are covered with writings. This fact is one proof of the great length of time between that of the New Stone Age mummy, and that of the Rameses; time enough for men to have advanced in civilization and culture, as to require and to invent a system of recording thoughts and events. The writings on these monuments are in hieroglyphics, the sacred characters of the Egyptians, and about one hundred years before Pythagoras visited Egypt written documents were first produced. All writing up to this time had been inscribed on the rocks or the walls of tombs and temples, and on the facing stones of the pyramids.

The elements of this hieroglyphic, or picture writ-

ing, are composed of a certain number of objects, both natural and artificial, imitated or engraved upon walls or rocks. Each object represents its own vocal sound, as does each letter in our alphabet; this form of writing continued to be in general use until 700 B. C., when documents were needed. The hieroglyphics being too clumsy for business purposes, the characters were greatly simplified, and the hieratic methods came into use. After a further lapse of time, writing was further simplified into the demotic characters, which may be called the alphabet of the ancient Egyptians. The hieroglyphics are written either in columns or in lines; the latter are usually read from right to left, the heads of animals and like signs show from what direction it is to be read, while the later styles are always to be read from the right. In the earliest monuments, the alphabet of the hieroglyphics contained twenty-one letters; some ten were added afterwards, as new sounds were required in the intercourse with foreign nations.

The creation of the Egyptian hieroglyphics was due entirely to the inventive genius of Egypt, unless, indeed, La Plungeon is correct in his surmises, when he says that Egyptian civilization, arts and sciences were all brought to Egypt by Queen Moo, of the Maya race in Central America. This is the summary of his story—The brother-husband of Queen Moo, after having for several years ruled the Maya kingdom, died. Moo continued to reign as queen. The brother of the queen revolted against her rule. After a series of battles and sieges, the Queen was

driven from her country; she determined to seek protection in the island of Atlantis, which had been peopled by the Mayas. She and her followers sailed for the island, but could not find it, it having disappeared; so she determined to go on further to her brethren in Egypt. Here she was received with joy by the inhabitants, and was made their Queen. She taught them the civilization of their brothers in Maya-land, together with the arts and sciences, and the hieroglyphics.

343. The Egyptians possessed a very extensive literature, and it is quite possible that the art of writing was due to them, though some authors give that credit to the primitive Accadian inhabitants of Chaldea.

The hieroglyphical running hand was used for documentary writing, and for their papyrus or books; they used both red and black ink. The papyrus was made by splitting into very thin slices, the cyperus reed; these were glued together and made into long roles, and were written by a frayed reed in narrow and short pages, one after another along the roll. Their principal works were religious; the chief of which is the "Book of the Dead." This is a Ritual for the use of the priest and for the funeral services; it contained the prayers, directions for the use of amulets, description of the after world, and secret explanations of the meaning of the ancient symbolism. Another book is the "Book of Lamentation or Sighs of Isis." There are also in existence hymns to different gods; treatises on

Ethics and Morals, and on rhetorics. Several Medi-
ical books have been found, but mostly mixed up
with charms and adjurations, several of these parts
of the Book of the Dead originated in predynastic
times. Works on geometry, measurement and arith-
metic are extant, and the enormous quantity of re-
ports by scribes, tells us of the social and political
conditions of the people; nor were works of light
reading, of the imagination, wanting; some of which
are very ancient. History was represented by the
hieroglyphics of the monuments, tombs and steles,
found over the whole country.

“The great is truly at rest, the good change is ful-
filled.

Men pass away since the time of Ra, and the youth
come in their stead.”



HYMN TO THE NILE

By Enna, contemporary of Moses.
[Trans. by F. C. Cook.]

Hail to thee, O Nile!
Thou shonest thyself in this land,
Coming in peace, giving life to Egypt;
O Ammon, thou leadest night unto day,
A leading that rejoices the heart!
Overflowing the gardens created by Ra;
Giving life to all animals;
Watering the land without ceasing;
The way of heaven descending;
Lover of food, bestower of corn,
Giving life to every home. O Phthah!

O inundation of Nile, offerings are made to thee;
Oxen are slain to thee;
Great festivals are kept for thee;
Fowls are sacrificed for thee;
Beasts of the field are caught for thee;
Pure flames are offered to thee;
Offerings are made to every god,
As they are made unto Nile.
Incense ascends unto heaven,
Oxen, bulls, fowls are burnt!
Nile make for herself chasms in the Thebaid;
Unknown is his name in heaven,
He doth not manifest his forms!
Vain are all representations.

Mortals extol him, and the cycle of gods;
Awe is felt by the terrible ones;
His son is made lord of all,
To enlighten all Egypt.

Shine forth, shine forth, O Nile! Shine forth!
Giving life to men by his omen;
Giving life to his oxen by the pastures;
Shine forth in glory, O Nile!

CHAPTER VII.

ARABIA: THE FATHER OF THE SCIENCES

“Wisdom hath alighted upon these three things—the brain of the Franks, the hands of the Chinese, and the tongue of the Arab.”—Mohammed de Damiri.

VERY little is understood or even known by the majority of mankind, living at the present time, of the vast importance and influence that the people of Arabia have had upon the whole civilized world. In prehistoric times this powerful race had developed a civilization little dreamed of; and during the seventh and eighth centuries of the Christian era, made for themselves an empire larger than Rome ever was, taking into it the best and richest nations of Africa, Asia and Europe. The three capitals of this empire, all of equal splendor, magnificence and beauty, were Cordova, in the west, and Baghdad and Damascus in the east, and while these were at their height of prosperity, they developed the germs of science, literature and philosophy of modern Europe.

345. This race that became of so much importance to the world lived in an extensive sandy peninsula in the southeast corner of Asia, which, how-

ever, is geographically but a continuation of the Sahara of Africa. It has the same hot, dry climate, the same large areas of desert, the same fertile spots, the oases, and the same lack of rivers and lakes. Yet it is not all barren. The central table-land, while entirely surrounded by deserts, contains many beautiful and fertile valleys, which are rich agricultural lands, and affords excellent pasturage. The mountain slopes from this table to the sea on the southeast, south and west are mostly fertile and contain luxuriant growths of palms and other tropical vegetation. On these slopes and the coasts are found the principal cities and villages of the people. The country was anciently divided into three divisions; Arabia Petraea in the northwest, included the peninsula of Sinia; Arabia Felix, the south and southwest, the most fertile part; and Arabia Deserta, the central portion, generally, and although mostly desert, the date palm is found in every oasis and valley and forms the "staff of life" to the Bedouin of that country. Mohammed said of it, "Honour the date palm, for it is your mother."

346. Arabian traditions tell us that the Arabs are descended from two different sources. The pure Arabs trace back their origin to Joctan, son of Eber; while the so-called naturalized tribes are descendant of Ismael, (this is according to the Koran), but by inter-marrying these two divisions ultimately became one. One of the greatest Arabian historians Saad Ben Ahmed, Cadi of Toledo, Shains, in his history says, "There were two races of Arabs; one

of which has passed away, while the other remains still in existence." Modern research confirms this existence of two branches of the race; for according to the few writings that have remained, the first settlers entered the country somewhere at the southwest corner of the peninsula, near where Aden is now situated, and from that point gradually spread north and west, filling up the habitable portions of the country, founding the cities and villages, mostly in the south, and becoming a settled populace. These were the Arabs proper, or "pure Arabs" as Ben Ahmed calls them. This branch is now generally conceded to have come from Abyssinia, (Ethiopia), for this country is separated from Yemen (Sabaew-Sheba) only by a narrow strait Bab-el-Mandeb, and is easily crossed. The two countries have always been closely allied. The ancient chronicles of Abyssinia are written in their old language, Geez, and which strongly resembles the Arabic of Yemen. In these chronicles is a curious tradition of a visit to the king of Jerusalem by the Queen of Azab. Bruce, a traveler in that country, says, "the annal of the Abyssinians say, that when the Queen of Azab (or Saba) left Azab she was pagan, but, being full of admiration of Solomon's works, she was converted to Judaism in Jerusalem, and bore him a son whom he called Menilek, and who was their first King." The Queen evidently went by sea to Tyre for "she was attended by a daughter of Hiram's from Tyre to Jerusalem." The chronicle goes on to state that the son "was sent to his father to be instructed, and he

was anointed and crowned king of Ethiopia (or Abyssinia) and took the name of David at his coronation."

347. The second division of the race, spoken of above, and whom the Egyptian writers call "Bedouins" as early as King Pepy 1st, time about B. C. 2680, seems to have entered Arabia from the northeast, through the isthmus of Suez. They seem to have remained a wild, nomadic people, stopping in one place only as long as they could find food for their flocks and herds and then wandering off to another locality. During their wanderings they would naturally stray beyond Arabia into the fertile tracts of Chaldea, and there become impregnated to some extent, with the language and customs of the people with whom they came in contact; and we find, after they came back to their kinsmen in Arabia, they differed from them in several ways, in their pastoral, nomadic life, in their clannishness, and in their idioms; these differences were all of Asiatic origin. Of these two divisions of the race it was the southern or town people that made rapid approaches toward civilization, and it was they, who in after years, gave to Europe a university education, who otherwise, would have been left in ignorance.

348. Its peninsula form, being on three sides nearly surrounded by the sea; its vast, hot, red, glaring deserts of the central portion, and its rocky barriers at the north, protected it in a great measure from attack from without; while a large portion of land on the south and the southeast, is sufficiently

available to produce all the food necessary for their subsistence, together with their Bedouin kinsfolk, and their flocks and herds; they had a productive, a sheltered and a secured home; and thus while all around them there were fightings and tumults, and rumors of wars, they themselves were quietly multiplying and becoming stronger and stronger until there came a time when the population became so great, that the country could not support them, and they had to migrate to other lands.

349. These migrations occurred at seemingly fairly regular intervals of about one thousand years. The earliest that is known in history has been called the Babylonian migration; it took place as early as 3500 B. C. and was the one that overran Babylonia, conquering the Turanian inhabitants, acquiring from them their civilization, but giving to them their language. They did not stop in ancient Chaldea, however, but spread themselves towards the north, and east into Syria and Palestine. The second one took place in 2500 B. C. and is known as the Amoritic migration. It was during this movement that Abram entered the Land of Promise, with his tribe. The next is called the Aramaean and it was during this migration that the real conquest of Palestine by the Hebrews took place. This was about 1500 B. C. The Tel-el-Amarna letters describe the gradual progress of the Khabiri (Hebrews) in their conquest of the land. The fourth migration was that of the Nabotaeans in 500 B. C. which overflowed a large part of Syria and Palestine. This seems to have been

composed of tribes from the north of Arabia, comprising among others the Aribi, the tribe from which the name Arabia is derived. The last great migration was that of the Mohammedan which took place in A. D. 662.

350. Within six years of the Mohammed's death, the Arabs were masters of the country from the mountains of Asia Minor to the Red Sea. In A. D. 641, the Euphrates Valley and Persia were conquered; and soon after the Arab Empire extended west to, and including, India, ruled over by the Khalif of Damascus. Egypt was next taken and in succession Tripoli, Carthage, Tunis and the whole of Northern Africa, converting all these countries to Mahomedanism by the point of the sword. Constantinople had already been taken, and the Arabs next looked towards Spain. They crossed the straits under command of Tarik, and landed at the rock that still bears their leader's name, Gebal-Tarik, or "Gibratars," the "Hill of Tarik." After seven days fighting the "last of the Goths" was killed, and Spain was added to the great Arab Empire. The country was ruled in a much milder form, than it had previously been under its former Christian rulers; the taxes were levied regularly and impartially, religious toleration granted, Spanish laws and judges retained, and all slaves treated in a humane and rational manner, and the teachings of Mohammed in some respects were much superior to that of all forms of Christianity, as understood then and long afterwards.

351. The two chief seats of learning in this great empire was Baghdad at the junction of the Euphrates and Tigris in Asia, and Cordova in Spain. Baghdad gained its highest state of splendor under Haroun-el-Raschid (Aaron the Just); under him it increased in wealth and reputation, and became as famous in the east for its schools and science, as Cordova was in the west. It became the chief capital of the Arabian Empire, and was as its name means, the "Home of Peace." Here and under Haroun's rule, was written one of the world's finest and best read books, the "Arabian Nights."

Cordova, the capital of Andalusia was the most brilliant, wealthy and refined city of the world; the great center of learning, science and culture; the source from which civilization was spread throughout Europe, whose countries had not yet wholly thrown off its state of semi-barbarism; it had its colleges and courses of study; and was in fact the only university in Europe; "To it," says El Makkery, an Arab author, "came from all parts of the world students eager to cultivate poetry, to study the sciences, or to be instructed in divinity or law; so that it became the meeting place of the eminent in all matters, the abode of the learned, and the place of resort for the studious. Cordova was to Andalusia, what the head is to the body, or the breast is to the lion." Its library contained four hundred thousand volumes.

352. It was during the rule of Khalif Haroun Al Raschia and of his son, Al Mamun, that Baghdad

attained its highest state of culture and knowledge; so great was its affection that this craving for knowledge spread through Northern Africa, first to Tunis and Fez, where schools and libraries were instituted and then through Morocco to Spain, which received it with enthusiasm, and Cordova soon far surpassed Baghdad in importance, both in Asia and Europe. The direct conquest of Europe by force of arms had been stopped by the Franks on the confines of Spain; but a far more important conquest was to be undertaken, and one far more reaching was to be achieved by the moral conquest of Europe through its university at Cordova. The schools at Oxford, England, Poland and Scotland received and acknowledged with gratitude the benefits received from them. Dr. Draper, in his "Intellectual Development of Europe," says: "I have to deplore the systematic manner in which the literature of Europe has contrived to put out of sight our scientific obligations to the Mohammedans. Surely they cannot be much longer hidden. Injustice, founded on religious rancor and national conceit, cannot be perpetuated forever."

353. The science which was most thought of and loved by the Arabs was that of their own language. Mohammed ed-Damiri says, regarding this: "Wisdom hath alighted upon these three things—The brain of the Franks, the hands of the Chinese, and the **tongue of the Arabs;**" and certainly their literature was very extensive, and included all subjects of modern times. Poetry was, however, most in

vogue, and by it was taught grammar, rhetoric, biography, history, theology, medicine, chemistry, in fact, all the training of the schools. The most celebrated of these school books, if we may call them so, is a history of Andalus, in verse, written by a philosopher and poet named Ghazal. The earlier poems were the best, as they were simple and natural; while in later years, owing to their mixing with other nations great changes occurred, both in the spirit and language of their poetry, their descriptions became hard and turbid, and a false taste was created. Connected with poetry was their fondness for story-telling, and thence came prose writing, the most famous, and popular was the "Thousand and One Nights" consisting of stories told to Haroun, his wife and Grand Vizier. The poems and songs were often sung to the lute, just as the Spaniards do now to the guitar, with the same actions and gesticulations.

354. Philosophy, based upon the teachings of Aristotle, took early root in the mind of the Arab in spite of the Moslem's fanatical adherence to the teachings of the Koran, and it was not long before originality in this science was cultivated. Among the most noted of their philosophers were, Avicenna, a noted physician of Bokhara. Another, who lived a little later was Al-Ghazali of Baghdad, who travelled and lectured in all the principal cities of the east. In Europe the most noted, and on account of his advanced teachings, perhaps, the most important of the philosophers was Averroes. With

him philosophy reached its culminating point, and long after he had passed away, his doctrines were preserved and taught in a school he had founded in Christian Europe. All philosophical teachings were directly contrary to those of the Koran, and a strong and fierce war was kept up against them, and in the twelfth century the Koran prevailed, and philosophy became a dead letter.

355. The historical writings of the Arabs were very voluminous, but as they were chiefly concerned about the Khalifs and other high officials, they were more properly chronicles, and were full of flattery and eulogy; they contained, however, an immense amount of solid facts and statistics which makes them of great importance. The historians were perfect grammarians, and displayed great accuracy, and were generally elegant in composition. Among these works was a general history of both the eastern and western empires, and styled "The Book of Sufficiency on the History of the Khalifs," written in Cordova by Al Krazraji. "The Book of Solidity" was another of these histories, which was in sixty volumes. Besides the general histories, there are local histories of cities, men, horses, etc., both in prose and poetry.

356. The Arabic numbers with the cypher which are now used so universally throughout the world, was introduced into Christian Europe, it is said, by Pope Sylvestus II, who had himself learned them while studying with other Christian students, at the University of Cordova. The Arabs obtained them

from India, and by their use they were enabled to lead the world in mathematics, astronomy and analytical mechanics. The knowledge of algebra was most probably obtained from the Greeks and great proficiency was obtained in that science. The Arabs were the first to apply algebra to geometry, and thus formed the foundation of the science of analytical geometry.

Geometry was already in an advanced stage of cultivation when the Arabs first began its study. In very early times men began to measure the earth and the contents of solid bodies. In a Chinese work on this subject is found a dialogue between the Emperor Tchau Kong, who lived 1100 B. C. and a learned man named Sehang Kaow, on the analysis of the right angle. The philosopher told the Emperor that when the line which joins the ends of the base and altitude is equal to five, the others will equal three and four respectively. The square of five is equal to the squares of three and four. This is the forty-seventh proposition of Euclid, and thus we find that some six thousand years before Pythagoras is said to have found it out, this Chinese philosopher had been puzzling himself over it. The Arabs had in use eight books of Euclid. The eighth of which is now lost; and we are told that the young student of Arabian Spain, had in his college as complete a course of elementary mathematics as is now taught in the colleges of today.

357. The Arabs were great travellers, and consequently their knowledge of geography was exten-

sive; they made good use of their mathematical and astronomical knowledge in connection with it. They explored eastern Asia and northern Africa, and the whole of Europe was known to them; globes were used in their schools as well as text books, one of the largest of which is "The Book of Routes and Kingdoms." The use of globes shows that the Arabs knew of the rotundity of the earth. The science of Astronomy was naturally evolved out of astrology, and it made great and rapid progress. They were acquainted with the rising, setting, and course of the stars; they calculated the obliquity of the ecliptic, the diameter of the earth, and even the processions of the equinoxes, with great accuracy. Several treatises on the subject of astronomy were written by the Arabs. At the university city of Seville, Spain, Geber constructed the first astronomical observatory on record. By recent discoveries we find that observatories had been in existence in the ancient cities of Chaldea at Ur, Ereck, Nippur, several thousand years previously. The force of attraction was dimly seen by them.

Yet, with all this knowledge, they still thought the earth was the center of the universe, around which the sun, moon and planets revolved.

358. Chemistry of today is very different from the chemistry of olden times. The science was studied by the Arabs in Egypt and brought by them into the west in its most advanced state. All the elements and agents were analytically studied in the hopes of finding the philosophic stone and the elixir of

life, and in pursuing these studies, the alchemist of those times approached somewhat near to what chemists are today, and from their investigations they discovered the chemical affinities of each of the metals, calcimining and oxidizing processes, and distillation; the methods of obtaining potash and soda and the properties of saltpetre were also known, as were those of nitric acid. So far advanced was the knowledge of chemistry, that it was practically applied to metals and mining, in which great and useful progress was made; all the metals seem to have been known and mined in very ancient times.

The Arabian physicians were noted for their skill throughout the world. Henry Chappée* says: "Although they consulted stars, and eagerly sought for the elixir of life, and other panaceas, they brought to the study of clinical medicine great interest, rare learning, and a cool head; and thus they lead the world in the healing art."

359. The progress of the Arabs in general science has left but few avenues of investigation which had not been trodden by their philosophers. They laid the foundation of mechanical tactics and dynamics in all their branches. They weighed the atmosphere and found its pressure, and fixed its height at fifty-eight and one half miles; they understood capillary attraction; they found the laws of optics, that twilight was caused by refraction, and announced the general law of gravitation.

360. Gunpowder was introduced by the Arabs, who had obtained it from the Chinese, which latter

had discovered it some three thousand years ago. It is said to have come from China to Persia, and from thence to Arabia. The Arabs called it "Indian snow," while the Persian named it "Chinese Salt."

Paper too, really came from the Chinese; they, however, made their paper from silk, while the Arabs used cotton for its manufacture, and when they arrived in Spain, flax, being very abundant, was used. Hallam says: "There can remain no doubt that the Saracens of the Peninsula were acquainted with that species of paper made **ex rasuris veterum pannorum** (out of rags of old clothes), though perhaps it was unknown in any other country."

The practical application of the magnet, which had long been known to the Chinese, in the shape of the "Mariner's Compass" was brought into Spain by the Arabians and very generally used by them in their larger vessels which sailed on the ocean.

Leather, iron and steel, silk, glass and jewelry of gold, silver and precious stones were all in a high grade of perfection, when these people entered Spain, and their Toledo blades have always been noted as par excellence.

CHAPTER VIII.

PHOENICIA: THE PIONEER

*“Upon the Syrian Sea the people live
Who style themselves Phoenicians;
These were the first great founders of the world—
Founders of cities and of mighty states—
Who showed a path through seas before unknown.”*
—Dionysius of Susiana, A. D. 300.

RAWLINSON, in his history of Phoenicia, says: “The Phoenicians were, on the whole, adapters, rather than inventors. They owed their idea of an alphabetical writing to the Accadians, their weights and measures to Babylon, their ship-building probably to Egypt, their early architecture to the same country, their mimic art to Assyria, to Egypt and to Greece. They were not poets or painters or sculptors or great architects, **much less philosophers** or scientists, but in the practical arts and sciences they held a high place.” Phoenicia had no philosophers or school of philosophy, and Pythagoras, when he was made to speak of this, made a mistake. Yet this was the first country in which he studied during his foreign travels; and here he was initiated into the mysteries of the Phoenician worship and himself became a Mystic. Rawlin-

son says they are a people of "Industry and perseverance, audacity in enterprise, adaptability and pliability, acuteness of intellect, unscrupulousness, and want of good faith." They were certainly in early times the most industrious of mankind; those who were not in the workshops were roaming about the seas, without chart, without compass and with only the stars to guide them, and thus they penetrated even beyond the Pillars of Hercules (Straits of Gibraltar.) From the islands of the eastern Mediterranean, they launched forth upon the unknown sea in fragile ships, confronted the perils of wave and storm, and the still more dreadful peril of "monsters of the deep." They explored the Adriatic and Black Seas and wandered about the Islands of the Aegean; thence they traversed the western Mediterranean, which became thoroughly known to them. They afterwards passed the Straits of Gibraltar "into the wild and boundless Atlantic with its mighty tides, its high rollers, its blinding rains, and its frequent fogs." They penetrated the shores of Scythia, they discovered the islands of Britain, and entered the Baltic Sea, they advanced along the west coast of India; and two thousand years before Vasco de Gama discovered the Cape of Good Hope, the Phoenicians, starting from the Red Sea, had doubled the "Cape of Storms" and succeeded in sailing completely around the continent of Africa.

362. The name of "Phoenice" was given to the country by the Greeks, who when they discovered the land, saw the palm trees which here grew in pro-

fusion for the first time, and called it, "The Region of the Palms." The region is a narrow sandy belt, bordering the Mediterranean from Gaza in the south, to Casius in the north; Phoenicia proper is a strip of this coast extending from Syria to Palestine, about two hundred miles in length and from one or two miles in the south to thirty-five miles in the north, in breadth. It has an area of about four thousand square miles. Although so small an area it is naturally divided into four distinct areas. **First**, the sandy belt of palms, in which the date palms grew in great profusion in former times, and even now at Beirut and Jaffa, where the groves have not been destroyed for building purposes, there are large, thick groves still standing. The **second** region, lying inland and next to the palm region, is a rich and fertile plain, consisting of gardens, orchards and fields of grain. This is bordered by the **third** region which consists of low, out-lying hills, where the grape-vine, olive, and the mulberry were very largely cultivated from north to south. As these hills approached the **fourth** or mountain region they grow higher, and all cultivation ceases, and forest trees appear; first the oak, which grew in olden times in immense forests all over Palestine, though now only in small patches, then chestnuts, sycamores, terebinth, and lastly the cedar. The mountains rise from five thousand feet in the north to nine thousand feet in the south.

363. Phoenicia is divided from Philistia, the land of the Philistines, on the south by the ridge of Mt. Carmel. This ridge extends about eighteen miles

to the southeast, and separates the plain of Sharon, from that of Esdraelon. Inside Carmel, however, on the coast, the first plain of Phoenicia commences, the "Plain of Acre;" it is twenty miles in length, and from one to four miles in breadth; it is rich and fertile, and watered by two rivers. On the north a spur from the hills shoots out into the sea, which is known as the headland of Ras-en-Nakura. Further north is another headland, after which is the "Plain of Lyre," the widest of the whole coast being fifteen miles long, by five wide. This is followed by the "Plain of Sarepta," and that again by the "Plain of Sidon." These three are separated only by low hills, cultivated to their tops, and have the same characteristics. North of these plains the country for some distance consists of rocky mountains and defiles; and then the "Plain of Beirut" is entered. This plain is the only one to have kept up its fertility and beauty; and its city, the only one to have maintained its ancient prosperity. Here can still be seen the palms of the sandy strip growing in abundance; the gardens, orchards and grain fields embosoming the city; and the orange and mulberry growing in large groves. The vines still bear grapes that are of excellent quality. This plain is bounded on the north by a headland forming a steep cliff jutting out into the sea. The Egyptian scooped a road out of the chalk cliff, and later on the Romans cut another one lower down and of a more gradual ascent.

364. The Lebanon Mountains, the glory of Syria,

run through Phoenicia for a distance of one hundred miles to Mt. Hermon; the northern part, however, is separated from the main range by a broad plain and a deep gorge, and is known by the name of Bargylus Mountains. The Lebanon range is composed of limestone of the early cretaceous period; but the valleys and gorges, "created towards the end of that period by a tremendous siesmic action, and which permanently formed the "Gorge of the Jordan," are filled up with formations of every possible variety; we find sedimentary, metamorphic, and igneous rocks of many descriptions. The elevation rises towards the north until it attains the height of ten thousand feet. The scenery throughout is very beautiful, for the whole region is carpeted with gardens, higher up with the olive groves; then with corn fields and fruit trees, such as mulberries, figs, apples, walnuts and others. Gorges, ravines and chasms, with precipices, with a sheer fall of a thousand feet, rivulets and waterfalls leaping from rock to rock, are among its grand and picturesque scenery. This is truly that part of the journey of the neophyte which "lies through flower-bespangled plains and verdant meads, where summer sunshine sifts through interlacing boughs, and perfumed zephyrs sigh, and music throated birds entrance the listening ear." Here, too, may be seen the paths and trails that "wind their devious and uncertain ways along the mountain-side, whose unscaled peaks their towering summits lift amid the thunder's sullen roar, and depths abyssmal yawn beyond the treacher-

ous precipice." Down in the deep gorges flow the large streams, shaded by the growth of pines and cedars that overhang them; and here again we find the sites where those "darkening rivers run, mid rayless gloom, through caverns, measureless to man." Above this region are the remnants of the primeval forest, and then the bare white rocks of limestone for which the range is named; Lebanon, White Mountain. All this was undoubtedly seen and traveled by Pythagoras, when he tarried in the country, and knowing which, gives a realistic idea to his words.

365. The people, we know as Phoenicians, were of the same race and origin as the Hebrews, and emigrated from the same place, Chaldea, but at a much earlier period.* They found the land inhabited by a race which we know as Canaanites, who had mixed with a still earlier race, and were related to the primitive inhabitants of Chaldea and Egypt. Justin says, speaking of the immigration of the Phoenicians: "The Tyrian nation was founded by the Phoenicians, who, being disturbed by an earthquake, were induced to leave their native land, (on the Persian Gulf), and to settle, first of all, on the Assyrian Lake, and afterwards on the shore of the Mediterranean, founding a city there which they called Sidon, from the abundance of the fish found in the sea; for in the Phoenician tongue a fish is called "Sidon." When this took place, can only be conjectured but it is known that from 1400 B. C. to 400 B. C. they existed as a great nation, which drew

*See Arabia.

upon it the eyes of the whole world. They were essentially religious, were the first systematic traders, the first miners and metallurgists, the greatest inventors, the boldest mariners, and above all the greatest colonizers; they stood highest in practical art and science, such as masons, carpenters, ship-builders, weavers, dyers, glass-blowers, workers in metal, navigation and discoveries; although they brought the alphabet with them from Chaldea, they greatly improved and simplified it, and gave it to the whole world; they were the first to affront the dangers of the open ocean in their strong-built ships, the first to steer by the Polar star, the first to make known to civilized nations the remote regions of Asia, Africa and Europe; they showed that real power can be obtained constructed by arts as by arms; by the peaceful means of manufacture, trade and commerce, as by the violent and bloody ones of war, massacre and conquest.'*

366. The sea beats upon the Phoenician coast with great fury, and in course of time had separated from the mainland the islands that now fringe it. Upon these islands were built many of the old cities, the most northerly of which was Aradus. About eighteen miles south still stands the city of Tripolis; Byblus at about the same distance still further south, and further still Byretus (Beirut). Keeping along the coast for another eighteen miles we come to Sidon; and fourteen miles farther, near the southern boundary of the land, was Tyre, the queen of the

*Rawlinson.

Phoenician cities. This city was built upon an island, or, more correctly, two or three small islands, artificially joined together. The space between these cities was occupied by others, not so important, but all celebrated for their arts and manufactures. They formed, as it were, one long unbroken city, as they were a confederation of cities, under the rule of Tyre.

367. Tyre, the most southern, and to all intents and purposes, the capital of Phoenicia, was founded by a colony from Sidon, but it soon gained for itself importance and wealth as to entirely outstrip its mother city, and held its pre-eminence as long as the Phoenician nation existed. It was first built upon the mainland. It was strongly built and fortified, and gradually spread itself out upon the plain, until it had a circumference of fifteen miles. It was entirely destroyed and obliterated during the Babylonian and Assyrian wars, and only a few broken arches now remain. From very early times, however, the islands off its sea-front had been occupied, and gradually, as the old city became more and more devastated, the inhabitants repaired to the islands, where they built their houses and strongly fortified them; and as more land was required, they filled in the sea between them and thus joined two or three into one large island city. This was done by Hiram, the friend of Solomon; he also filled in shallow places round the islands supported with stout walls, thus giving it an area of two and a half miles. It had two harbors, one on the north and the other on its

southern shores, the latter artificially made, and joining the two was a canal, cut through the island and large enough for their largest vessel to pass from one harbor to the other. A life-like description of Tyre from 630 B. C. to 585 B. C., its conditions, influence, and commerce is given by the Prophet Ezekiel in Chapter XXVII. It is one of the most valuable documents of the Bible, and forms the basis upon which the true condition of things is realized.

368. The second in importance of the Phoenician cities was Sidon, the most ancient and the mother of them all; it was built upon a promontory. There low reefs, running parallel to the shore, formed a nucleus upon which the Sidonians built two small but perfectly safe harbors. At first only a fishing station, it soon raised itself into great importance, and second only to Tyre. It is now entirely destroyed and nothing remains but a portion of its walls.

369. Of the other cities, Beirut has already been mentioned. It is now the most flourishing city of the coast, although of no importance anciently. Byphus was one of the earliest settlements and whose inhabitants were skilled in cutting and squaring great masses of stone; and these people were probably the workers of the enormous stones which have been found in the substruction of Solomon's Temple. Tripolis was colonized from Tyre, Sidon and Aradus, and was of some importance. Aradus, or Arvad, is on a rocky island of about

eight hundred yards in extent, and three miles from the shore. It was a colony from Sidon.

370. The Phoenicians were principally noted for their trading and colonizing; the latter being the natural outcome of the former; and as they had commercial intercourse with the whole world, as then known, they planted their colonies in every direction; and even sought new lands to conquer. Thus they had settlements throughout the coasts of the Mediterranean Sea, both in Europe and Africa, on all its gulfs and seas; they navigated the Black Sea; they colonized the islands off the coast of Greece and all through the Mediterranean, and penetrated beyond the Straits of Gibraltar to Southern Britain, and it is thought to the Baltic Sea. Southward they had colonies in Spain, on the eastern coast of Africa and ultimately they sailed around the continent of Africa, from the "Pillars of Hercules," to Egypt on the Red Sea. An interesting account of one of these colonizing expeditions has come down to us from Hanno, a leader sent out from Carthage. It gives an account of the voyage and its discoveries, and of the first sight and capture of the gorilla. It is here given in full.

"The voyage of Hanno, and of the Carthaginians around the parts of Libya, beyond the Pillars of Hercules, which he deposited in the Temple of Krosmos.

"It was decreed by the Carthaginians that Hanno should undertake a voyage beyond the Pillars of Hercules, and there found Liby-Phoenicians cities.

He sailed accordingly with sixty ships of fifty oars each, and a body of men and women to the number of thirty thousand, and provisions and other necessities.

"When we had weighed anchor, and passed the Pillars, and sailed beyond them two days, we founded the first city, which we named Thymiaterium. Below it lay an extensive plain. Proceeding thence toward the west, we came to Solocis, a promontory of Libya thickly covered with trees, where we erected a temple to Neptune, and again proceeded for the space of half a day towards the east until we arrived at a lake lying not far from the sea and filled with an abundance of large reeds. Here the elephants and a great number of other large animals were feeding.

"Having passed the lake about a day's sail we founded cities near the sea. Thence we came to the great river Lixus which flows from Libya. On its banks, the Lixitae, a wandering tribe, were feeding flocks, amongst whom we continued some time on friendly terms. Beyond the Lixitae dwelt the unhospitable Ethiopians, who possessed a wild country intersected by large mountains, from which they say the river Lixus flows. In the neighborhood of the mountains live the Troglodytes, men of various appearances, whom the Lixitaes describe as swifter in running than horses. Having procured interpreters from them we coasted along a desert country towards the south for two days and then proceeded towards the east, the course of a day. Here

we found in a recess of a certain bay a small island, where we settled a colony, and called it Cerne. We judged from our voyage that this place lay in a direct line with Carthage; for the length of our voyage from Carthage to the Pillars was equal to that from the Pillars to Cerne. We then came to a lake, which we reached by sailing up a large river called Chrete. The lake had three islands larger than Cerne; from which, proceeding a day's sail, we came to the extremity of the lake. This was overhung by huge mountains, inhabited by savage men, clothed in skins of wild beasts, who drove us away by throwing stones, and hindered us from landing. Sailing thence we came to another river, that was broad and deep, and full of crocodiles and river horses (hippotomi). Whence returning back we came again to Cerne. Thence we sailed towards the south for twelve days, coasting along the shore, the whole of which is inhabited by Ethiopians, who would not wait our approach, but fled from us. Having taken in water, we sailed forward during five days near the land, until we came to a large bay. In this was a large island, and in the island a salt water lake, and in this another island; when we had landed, we could discover nothing in the day time except trees; but at night we saw many fires burning, and heard the sounds of pipes, cymbals, drums and confused shouting. We were then afraid, and our diviners ordered us to abandon the island. Sailing quickly away thence we passed by a country burning with fire and perfume; and streams

of fire supplied thence, fell into the sea. The country was untraversable on account of the heat. So we sailed away quickly from there also, being much afraid, and passing on for four days, we observed at night a country full of flames. On the third day, after our departure thence, we arrived at a bay, at the bottom of which was an island, like the former one, having a lake and an island full of savage people, far the greater part of whom were women, whose bodies were hairy, and whom our interpreters called gorilla. Though we pursued the men, we could not catch any of them but all escaped us, climbing over the precipices and defending themselves with stones. Three women were, however, taken, but they attacked their conductors with their teeth and nails, and could not be prevailed upon to accompany us. So we killed them, flayed them and brought their skins with us to Carthage. We did not sail on; our provisions failed us.''*

372. Of the architecture of the Phoenicians, there is very little in the country itself left to form an idea as to what it was like, and it is chiefly from the remains of Solomon's Temple, in the building of which King Hiram of Tyre, took an important part, that conclusions have been made. The buildings were mostly of wood built upon stone bases, which were of an immense solid character, and which characterizes the effort of all the Phoenician work in stone. Great blocks of stone, carefully bevelled at the edges, were laid in horizontal courses, and

*Rawlinson's Hist. of Phoenicia.

upon this solid foundation the wooden buildings were erected. It is said that the finest specimen of this work is found in the recently exposed substructure of the Temple of Solomon. The walls of the ancient cities were built in the same massive style, the most remarkable of which is that of Ardnus, which formerly surrounded the whole island and was built of blocks, nine feet three inches in height by from thirteen to sixteen feet in length. The courses number from five to six and rest upon the solid rock artificially scraped. The tombs, those few that still remain, show some form of Phoenician architecture, the most notable of which is the Tomb of Hiram. This is situated about three miles from the modern Tyre (Tur), but was originally just outside the eastern gate of the continental town. It is a "grey weather-beaten" structure, with all the appearance of great age. It is built upon a platform of three courses of stone, the upper of which slightly overlaps the other, and each three feet thick. On this pedestal is placed the tomb, cut from a single block, and is twelve feet long, six feet high and six feet broad. This is covered by a lid of a single block, three feet in thickness, which is said never to have been removed though the tomb has been rifled through a hole cut into the eastern side.

373. The manufacture of the **purple dye** at Tyre, of **glass** at Sidon, **weaving**, and **metal working** were the four principal manufactures of the Phoenician, and in which they excelled all competitors. The "Tyrean Purple," the most celebrated of all the

manufactures, was made from the liquid contained in the sac of two species of mollucks or shell fish, viz: "Purpura pelagia" (the purple shell) or murex trunculus, taken by fishing in the sea; and "Buccinum lapillus," found in the cliffs and rocks. Both are of a spiral form, the former terminating with a point, while the latter ends in a small rounded head. The Buccinum has a wide mouth, like a trumpet, and a smooth shell; the shell of the Murex is rough and spiney. These shells have a small sac, behind the head which contains a minute particle of a colorless, creamy fluid, called the "flower," and having a strong smell of garlic; from this fluid was made the various brilliant colors so famous among the Tyrian wares. On extraction, the "flower" is of a yellowish white color; but upon exposure to the light it becomes successively green, blue, red, and deep purple; and by washing with soap, a bright crimson is obtained which is permanent.

Sidon was the seat of the manufacture of glass, which was said to have been accidentally discovered. Some of the merchants having a cargo of subcarbonate of soda on board their ship, went ashore at the mouth of the Behis river to cook their dinner. After lighting their fire on the sands, and not finding stones upon which to rest their kettles, brought from the ship several blocks of natrum (soda). The heat fused some of the natrum, which uniting with the sand, produced a stream of glass. The most ancient objects of glass are of Phoenician make, as also are the various kinds of beads found in the

tombs in all parts of Europe, India and other parts of Asia. These "Aggry" beads are still made in Venice. They are opaque, colored and patterned. In Sidon, glass objects were made in the form of bottles, vases, cups, bowls, etc., very delicate and tinted with metallic oxides; the smaller sizes being produced with the blow-pipe. Sometimes the glass was cut by the wheel, and sometimes engraved with a sharp instrument.

Woolen fabrics came from their looms in very early times; and later, cotton and silk. Raw silk was imported from Persia by their caravans and great skill was shown in the weaving of color in their goods. Embroidery was a necessary adjunct to weaving, and very early these people became celebrated for the excellency of their work in this direction.

Both Tyre and Sidon were famous as workers in metal, and it was a Tyrian artist that Solomon employed for those bronze and gold and silver ornaments of his temple; the two bronze pillars, forty feet high, the "molten sea," fifteen feet in diameter, supported on the backs of twelve oxen, the altar and table of gold, the ten candlesticks, censors, etc., were all made by this artist. Homer says that the silver works of the Phoenicians were "the most beautiful,"—"the most beautiful of all the world."

374. Architecture, navigation and metal work among the arts have already been touched upon, and it remains us to say something of sculpture, mining and engraving. The Phoenicians were poor in

sculpture, and they do not appear to have done much in that way until they came under the influence of Greece and Rome. Still some base-reliefs have been found in Cypress which are fairly good specimens of work. But later, on the discovery of the tombs near Sidon, shows some very excellent work, and one writer says that it is "impossible to describe the splendor of the perfection of the tombs of this locality; so perfect an art is not to be described but admired." The method used in mining was very much that which is used today; they used the Archimedes screw for pumping purposes; but did not attempt to separate the metals when found together. They were the first people to mine under ground. They had mines in Britain, France, Italy and the "Isles of the Sea," besides their own country, which consisted of gold, silver, copper and iron. Job says: (XXVIII, 1) "Surely there is a mine of silver, And a place for the gold which they refine, Iron is taken out of the earth, And brass is molten out of a stone."

The Phoenicians were noted as gem engravers, and probably, most the seals of Babylon were the work of these people. The author of Chronicles says that Hiram of Tyre was "skillful to grave any manner of graving." Specimens of their work have lately been found in large numbers in Cyprus, where ever excavations have been made.

375. Although the Phoenicians did not invent the alphabet, but as has been mentioned before, brought it with them from Chaldea, they at any rate, so

simplified it that it was adopted by the nations of the west, having taken it with them during their voyages. The extant literature is very slim, and consists of two long inscriptions on tombs, and several very short ones, together with short sayings on coins, vases and other articles.

Such was Phoenicia at the time of Pythagoras' visit, and such

"O thou that dwellest at the entry of the sea,
Which art the merchant of the peoples unto many
isles."



CHAPTER IX.

CHALDEA: THE CRADLE OF KNOWLEDGE

“May God, my Creator, take my hands, Guide Thou the breath of my mouth; guide Thou my hand.”
— Ancient Accadean Hymn.

THE TABLELAND of Armenia lies in the western portion of Asia Minor, south of the Caucasus Mountains, and west of the Caspian Sea, averaging some several thousand feet above the sea level; its southern boundary is a high wall of mountains. In this tableland, the two rivers, Tigris and Euphrates have their origin; the former on its eastern side, and the latter on its western side. After forcing their way through this southern wall, they take a general south-easterly direction, gradually drawing closer together until they at last enter the Persian Gulf, a distance of about 800 miles as one stream. This region between the northern wall and the sea and watered by these two rivers, is what was known to the Greeks as Mesopotamia; to the Hebrews as Arane Nahahim, “Aram of the Two Rivers;” to the Arameans, the Hebrew’s predecessors of the land of Palestine, Beth Naharin, “the region or house of rivers.” It was also known in olden times as Chaldea or Babylonia.

377. It is naturally divided into two almost equal

parts, geologically different in construction and time. The northern portion, commences at the mountain wall of Armenia and stretches south for four hundred miles in a gentle slope of one thousand feet for the whole distance. The rivers have cut their way through the limestone and selenite rocks, and lie from one hundred to three hundred feet below the general surface of the country, and there are valleys cut by the waters from two to three miles wide. The next four hundred miles to the sea, forms the southern division, and is composed of a flat alluvial plain, made up entirely by the debris, sand, pebbles, clay and loam, brought down by the rivers from the northern rocky plain.

378. The northern division as bounded by the rivers and the Armenian wall, forms a sort of irregular triangle; but it spreads out over the Tigris east to the Zagros Mountains, and extends across the Euphrates to some distance into the desert. This area of about fifty-five thousand square miles, is composed of isolated ranges in its northern portion, well watered by mountain streams of considerable size; south of the river Khabur, water ceases, and the land takes the character of steppes, and is the home of the wandering Bedouin.

379. The southern division is entirely the gift of the rivers, and has been gradually built up from the above division to the present boundary of the sea; this process of land-making is still going on, and land to the amount of seventy-two feet is being added every year. The Zagros Mountains on the east

give the whole country a gentle westward slope, and by the overflow of the Euphrates in that direction has added a considerable portion of the desert to the alluvial region. The area of this southern division is about thirty thousand square miles; but at the time of the early Chaldean history, it only contained about twenty-three thousand; the Persian Gulf then extending to the towns of Eridu and Ur. It resembles Louisiana in being made up of alluvial and swampy districts, as are the results of all delta-made lands. This is the region known to the Greeks, as Babylonia, while the northern division may more properly be called Mesopotamia. As the southern differs in character with the northern, so do the rivers act differently. In Mesopotamia we have seen, they have cut for themselves wide deep channels, but here they lie close to the level of the surrounding surface and have formed banks between which they flow. For this reason the sides of the ancient canal appear now like long ridges across the plain, and are used as the best and most convenient roads of travel today.

380. The fertility of Babylonia was a wonder to the ancient world. Herodotus says: "This territory is of all that we know, the best, by far, for producing grain; as to trees it does not even attempt to bear them, either fig, vine or olive, but for producing grain it is so good that it returns as much as two hundred fold for the average, and, when it bears at its best, it produces three hundred fold. The blades of the wheat and barley there grow to be full four

fingers broad; and from millet and sesame seed, how large a tree grows, I know myself, but shall not record, being well aware that even what has already been said relating to the crops produced has been enough to cause disbelief in those who have not visited Babylonia." Stone and metals are found in northern Mesopotamia but none at the south. Copper, lead and iron were mined from the mountains and from the same source the limestone, basalt, marble and alabasta used so extensively in the buildings of Assyria. In both regions, however, bitumen was to be obtained.

The valley of the Tigris and Euphrates was early the highway from Armenia and Palestine and thus on to Egypt, to the slopes of the Mediterranean, and the Isles of the Sea. A country so situated was bound to become the center of stirring events and such it did become. Professor G. T. Goodspeed says that it is "a country of splendid possibilities, destined sometime again to be the highway of the nations, it is a speaking testimony to the power of man. Before his advent it was uninhabitable and wild. When he had subdued it and cultivated it, it was the garden of the earth, the seat and the symbol of Paradise."

381. The same writer continues: "The kingdoms, which in the region just described flourished during the millenniums of the world's youth, while they left a deep impression upon the imagination of later ages, were cut off suddenly and by an alien race, when interest in preserving the

annals of the past by means of historical narrative had not yet been born among men.' Their names were preserved in the Jewish records and traditions, and some distorted achievements of their kings preserved. But the kingdoms themselves, and their towns and cities had been obliterated from the surface of the earth, and nothing remained but huge, shapeless mounds of earth, with nothing that could identify them as habitations of man. The explorer Layard says in speaking of these mounds, that he "is at a loss to give any form to the rude heaps upon which he is gazing. Those of whose works they are the remains, unlike the Romans and the Greeks, have left no visible traces of their civilization, or of their arts; their influence has long since passed away. The scene is worthy of the ruin he is contemplating; desolation upon desolation; there is nothing to relieve the mind, to lead to hope, or to tell of what has gone by."

382. Previous to A. D. 1750, comparatively nothing was known of these mounds. A few travellers had visited them, such as Benjamin, a Jew of Toledo, who in 1160 thought he had found the sites of Babylon and Nineveh, and both locations were afterwards found to be correct. But after 1750, and especially since 1842, scientific expeditions have been sent to thoroughly explore these mounds, with the result, that not only have the sites of the old cities been identified, but the inscriptions upon their temples, tablets and monu-

ments have been read and translated; so that the history and life of these peoples have become as well known to us now as those of Greece and Rome. Libraries of many thousand volumes have been found at Nineveh, Babylon, Ur and other places, but, probably, the most important of them all was that found by Professor Hilprecht, at Niffer, the ancient Nippur, where some thirty thousand volumes or tablets were found and sent home. This was the site of a very early Chaldean city, and the center of an early religious life. The libraries are composed of works on all scientific, religious, and other subjects. There are ritual books for worship; works on mythology in epic poetry, the chief of which is the Epic of Gelgamesh, a hero whose adventures are told in twelve books, each corresponding with a sign of the Zodiae; the ninth book of which is composed of the story of the Deluge; the Creation Epic of which fragments of six books we have and numerous others. These religious subjects are mostly found in the south while the Assyrians of the northern kingdom devoted their literature mostly to history, which is most complete with exact chronology. It begins with the reign of Tiglathpeleser (cf. 1100 B. C.) and extends to the close of the kingdom. Diplomatic letters and proclamations claim a large share of these volumes; and those on law are very extensive. There are very few works of fiction. Besides the Epics already mentioned, there are a few fables and folk stories, popular legends of early kings.

383. According to these inscriptions the chronology of the whole country is supplied from B. C. 2500, and before that period a fixed point in the chaos of statements seems to be offered us in the statements of King Nabunaid, who says, while searching for the foundation of the Temple of the Sun at Sippar, "the foundation stone of Naram-Sin, which no king before me had found for 3200 years." Nabunaid reigned about 550 B. C., Naram-Sin, king of Agade, ruled then in 3750 B. C. and his father the great King Sargon, about 3800 B. C.

384. The Babylonians or Semites, that we know from history, those subjects of Sennacherib and Nebuchadrezzar, were not the first inhabitants of the land of the Tigris and Euphrates. Before them there existed a people who are called Accadian, who were not related to them in either race or language, the latter closely resembled the languages of modern Turks and Finns. To these people belong the Chaldean cultivation and civilization. "They were the teachers and masters of the Semites, not only in matters of oratory and literature, but in other elements of culture as well." (A. H. Sayce); and in the very dawn of history, the earliest records show us that the first stages of civilization had already commenced, and that both social and political life were already in full operation; the populations gathered in well-built cities, agriculture the chief occupation; irrigating canals made; states established and ruled by kings; the arts were developed; writing in use; and religion was the

essential element of life, and had its temples and priests. The centers of population sprang up first in Babylonia, where expanding life caused them to come in contact with each other, and each successively secured a certain supremacy. All this was in full operation in 5000 B. C.

385. The most ancient of these cities was Eridu. This was situated at the mouth of the river, which was then about one hundred miles northwest of its present mouth. Eridu was the seat of a temple for the worship of Ea, the god of the waters; and it was here that the story of Oannes originated. Oannes was a being who came up out of the sea in the morning and taught the people to read and write and instructed them also in the arts and sciences, and at night went back again. This is evidently a myth of the sun. Ten miles west, Ur (Ninghur), "the city," was built and although now in the desert, was once like Eridu, a commercial city on the gulf. In this city was the Temple of Sin, the moon-god, whose ruins still rise seventy feet above the plains Larsam, (now Teukerch), called in the Bible, Ellasar, lay thirty miles northeast of Ur, across the river. Still following the river for twelve miles was Uruk, the Biblical Ereck (now Warka) the seat of the worship of the goddess Ishtar. Niar was twelve miles north, and thirty-five miles east of Niar, was Shirpurla or Lagush, situated on a canal connecting the Tigris with the Euphrates, this was the eastern frontier city of early period. These six cities formed the southern

confederacy of settlements that had existed a sufficient length of time for them to have formed a perfect system of government and civilization, that they are found to be in at the very dawn of history. Fifty miles north of Uruk, was the famous city of Nippur (Niffer) made famous by its temple of En-lil, chief spirit, called sometimes Bel, the lord god of the terrestrial world. At the time when these records were made religion was the sole distinction between the cities, and Niffer ranks with Eridu as the two earliest centers of religion.

386. Northern Chaldea also had its groups of primitive cities, the chief of which was Kutha, fifty miles northwest of Nippur, in the center of the upper plain; it was the seat of the worship of the god Nergal, the lord of the dead. Further north, near the Euphrates was Sippar, where the sun god Shamash had his temple, and near by was Agade, the once famous capital of Accad and several other cities whose sites are entirely lost. Babylon was not yet in existence.

387. There is still some doubt as to who were the people, who by 5000 B. C. had transformed the land of Chaldea into so fair and beautiful a region, when all around them was still in a savage and desolate condition. The records show that the prevailing race was then Semitic, but they also show that there was also in existence and in use another and an entirely different language, a language of the Turanian stock, and which they themselves called Sumerian, the sacred language. This seems

to show us that the Semites, wandering from their home in Arabia, had conquered the Sumerian people, and adopted from them, their civilization and religion. Prof. Cornell, of Konigsburg University says, "There can be no doubt that the primitive Babylonian civilization, which has given even to present day, the names of the seven planets, and of the corresponding days of the week, the division of the circle into three hundred and sixty degrees, the division of the year into twelve months, the week of seven days, the days into twenty-four hours and the hour of sixty minutes, is older than the year 4000 B. C., and derived from a non-Semitic people. This people called themselves Sumerians and by their language belong to the Finnish-Turkish-Tartar race, the so-called Turanians."

388. For some two thousand years there was a rivalry for supremacy among the primitive cities; first one city and then the other held the supreme power; some times it lay in the north, and some times in the south. In about 4000 B. C. Lugalzaggisi, King of Gishban, proclaims himself "king of Uruk, king of the world" and says "from the lower sea of the Tigris and Euphrates to the upper sea (his god) made straight his path; from the rising of the sun to the setting of the same he gave him tribute. By the time of Sargon I, King of Agades, 3800 B. C. this authority beyond the boundaries of Babylon, seemed to have been a settled policy of the people; while the local supremacy still shifted from city to city, and it was not until Babylon had

grown to such power, that she was finally enabled to consolidate the whole of Babylonia under one government and civilization, that this shifting ceased. This took place about 2300 B. C. In the time of Sargon of Akkad, while he was conquering Syria, contracts were in vogue and have been found on different subjects, and his empire was surveyed for the purpose of taxation. One of these contracts mentions a Canaanite who had been appointed governor of the land of the Amorites. "A postal service," Professor Sayee says, "had already been organized along the great highways of the empire, and some of the seals that franked the letters are preserved in the museum of the Louvre in France."

During the next thousand years the Babylonians saw their power taken from them by a Kassite people from over the eastern mountains and the sudden rise of Assyria, probably a kindred race of the Kassite, also from the east, and who, during the next period of the Babylonia's history gained the ascendancy over not only that country, but over nearly the whole known world. This rule, however, gave place for a short time to a native Chaldean dynasty, and the Assyrian power was forever destroyed. This was accomplished by Nebuchadnezzar with the help of the Medes, who ultimately under Cyrus, king of Persia, gained the supreme rulership of the eastern empires. It was during the end of this period of Babylonia's history that Pythagoras was taken prisoner to Babylon by Cyrus.

389. "Lore" is an old English word derived from the Anglo-Saxon "lar" to teach, and means that which is or may be known, and hence its meaning, as used in the phrase "the lore of the Chaldean sages, is, the whole body of knowledge possessed by the Chaldean sages. It has been shown, that at the earliest historical period, 5000 B. C., Chaldea was a settled, civilized community of rich and powerful cities, ruled by kings, having organized constitutional governments, and well developed religious systems. The people were agriculturists, having large flocks and herds. The lands were watered by means of an extensive system of canals, the first of which was built by King Urukagina, one of the earliest of the city kings; oxen were employed, and numerous agricultural implements had been in use. Sowing, reaping, plowing, threshing, irrigating and cultivating formed the chief occupation of the majority of the inhabitants which made the land the richest and most prosperous in all the world. The inscription mentioned the several trades, which already had been drawn together into their several societies, such as the carpenters, the smiths, the metal workers, the weavers, the leather workers, the dyers, the potters, the brickmakers, the vintners, and the surveyors; all these are mentioned.

390. The abundance of wool materially added to the manufacture of woolen goods in which the Babylonians surpassed all other nations. The city of Mur was the chief seat of this industry. Gold, silver, copper and bronze were exquisitely worked into

objects of adornment and for use. Brick-making was an all-important industry as all their buildings were built of bricks, stone being unobtainable while the mud and clay of this delta made country, was abundant. Commerce with outside nations was considerable, and as the caravan route was throughout the length and breadth of Babylonia, the people, the Chaldeans, easily obtained raw material from other lands which they worked up into useful and necessary articles, which they shipped back again with their own grain, dates, fish, rugs and cloths of native production.

391. The art of writing was in use from the very earliest times and was chiefly used for business purposes, in contracts and legal documents, many of which are among the most valuable finds of recent times. The art was confined to the priestly order and to scribes taught in their schools. A number of text books was used for this purpose, which were copied by the students, and some of the most valuable writings that we have, are lists of kings, copied by these very pupils. A student's diploma has been found in the shape of a small round tablet which reads, "Whosoever has distinguished himself at the place of tablet-writing shall shine as the light." The literature, however, had a various range of subjects, it is chiefly religious and consisted of hymns, psalms, myths, rituals, and notice inscriptions. It had works on astronomy and astrology, but they all showed a priestly influence. But after the time of Sargon and of the northern kingdom,

books on all subjects were extensively written, and especially on the history of the empire.

392. Some important advances had been made with regard to scientific knowledge and its application of life. The movements of the earth were studied, the stars known and named, and the mathematical science used for the measurement of the heavens was highly developed. The skies were mapped out and the courses of the stars traced. All measure of length, area and capacity were derived from a single standard. The circle divided into degrees, minutes and seconds, the ecliptic divided among the twelve signs of Zodiac, as we have them now; the years as before noted; eclipses were carefully calculated; the sun dial was a Babylonian invention as was also the level, pulley and lens.

393. The palaces and temples were all built of clay bricks, and were large, irregular, one-storied mass of buildings, extending over a large surface, and were always built upon a brick platform, some forty feet high. They contained rooms, courts, galleries and passages innumerable. Buttresses supported the platform and plastered the walls of the buildings; terra cotta pipes drained the platform, and ventilating shafts let in the air. Sometimes the temples were built by a series of solid masses of brick one above the other, and each higher story smaller than the one beneath it. Shrines were placed in cavities hollowed out of the brick, the chief one on the top. The walls both inside and out were stuccoed and ornamented; enameled bricks were also

used. The roofs were supported by tree trunks en-cased in metal. The earliest known keyed arch has been found at Nippur.

394. The subject of the knowledge obtained by the early Babylonians might be extended to an indefinite length, and far beyond the scope of this article, but enough has been said to prove that at the early period of 5000 B. C. these people were far in advance of all other nations in civilization, in the knowledge and practice of arts and sciences, and that there must have been a long previous period of enlightenment for the people to have become so far advanced in knowledge and civilization as they are found to be at the Dawn of History, and by Pythagoras.



A PENITENTIAL PSALM

By an early poet of Eridu, long before the time of Abraham

The heart of my lord is wroth; may it be appeased!
May the god whom I know not be appeased!
May the goddess whom I know not be appeased!
May the god I know, and the god I know not be ap-
peased!

O lord, my sins are many, my transgressions are
great!

The sin that I sinned I knew not,
The transgression I committed, I knew not.
The lord in the wrath of his heart has regarded
me,

God in the fierceness of his heart has revealed him-
self to me,

I sought for help, and none took my hand;
I wept, and none stood at my side,
I cried aloud, and there was none that heard me.
I am in trouble and hiding; I dare not look up.
To my god, the merciful one, I turn myself, I utter
my prayer;

The feet of my goddess I kiss and water with tears,
The sins I have sinned turn into a blessing,
The transgressions I have committed let the wind
carry away!

Strip off my manifold wickedness as a garment!

O my god, seven times seven are my transgressions;
forgive my sins!

O my goddess, seven times seven are my transgres-
sions; forgive my sins!

From Semitic Series—Babylonia.

CHAPTER X.

PERSIA: THE SCHOOL OF THE MAGI

"Oh! Ahura-Mazda, thou true, happy being! We strive to think, to speak, and we do such things as may be fitted to promote the two lives, (life of body and life of soul)"

—Ancient Hymn of the Persian Magi.

LEGENDS tell us that the Persian nation was founded by a king named Kaiomurs, who had his capital at Balkh, and who is said to have had among his subjects, the wild animals of the forests, which animals were employed to help fight his battles. He was succeeded by his grandson, and the legends say that it was during this reign the Persians became fire worshipers regarding the flame, the purest of the elements known, as the **symbol** of God. The king introduced among his people the use of iron, weaving, embroidering of woolen, silk, and cotton stuffs; and he divided his subjects into four classes or castes, viz: priests, warriors, traders, and husbandmen. Firdousee, a Persian poet, writing of this latter class, says of them, "they render homage to no one; they labor, they sow, they harvest and are nourished in the fields of the earth with-

out injury to any one. They are subject to the orders of none, although their clothes are humble and their ear is never struck by the clamor of slander. They are free and the tillage of the earth is their right. They have no quarrels." Although this seems a somewhat rosy coloring of the condition of the farmer, yet it is likely to have been a true account of his condition during the early history of Persia, for the Magian religion still holds sacred the earth and its products. There can be no doubt, however, that Persia or Media ruled at various times a large empire, which probably included Persia, Media, Armenia, with Parthia and Bactria.

396. The Medes, Persians and other nations of this district were of the Aryan race and had migrated from a northern and colder region, one after another, the Medes having arrived first, had become settled and powerful when the others arrived, and these naturally put themselves in their protection. The original seat of the Aryan race was the highlands of Central Asia, "a delicious country named Eriene-Veedjo, the first creation of Ormuzd, the Spirit of Good, with a climate of seven months summer and five of winter." The winters, however, gradually increased in length, until we are told in the ancient writings of the Persians, that they attained a length of ten months; then the Aryan tribes were compelled to seek a milder climate, and a migration took place towards the south and south-east, i. e. from the Hindu-Kush towards Persia and

Media. During these migrations, the people were compelled to move on and on, fifteen times, before they finally settled down for good. This Eriene, a name having the same origin as Iran, Erin, seems to have been north of the western chain of the Himalaya, a country still having a short summer and great extremes of heat and cold.

397. This Perso-Aryan migration can be traced to a certain extent; for as no mention is made in either Genesis or the Zend-Avesta of the name of Persia, and while Madai or Medes is placed among the sons of Japhet, it is concluded that the Persians had not yet descended so far south, but were still clinging to their old homes among the hills of the north. During the reign of Shalmaneser, the inscription shows that they had reached Armenia, though still as tribal hordes. Later, when Sennacherib was king of Babylon, we find the Persian tribes had descended to the Zagros; whence, the descent by the defiles was easy and rapid; although it is probable that their migrations did not cease until the fall of the Assyrian empire.

398. Modern Persia lies in Asia between the Persian Gulf and the Caspian Sea, and is called by its inhabitants Iran; it was peopled by the Aryan tribes from Turkestan, as described above. Of these tribes the Persians were the southernmost, and their rulers claimed descent from a king named Achae-medes; while north of them were the Medes, having no central government, but lived as separate tribes.

Both tribes were followers of Zoroaster, and while the Persians kept themselves comparatively pure in race and religion the Medes mixed with the primitive inhabitants, and their religion consequently became degenerated. Their priests were the Magi. South of Media was Elam, a country of a different race and that had made itself felt even as far as Egypt. These three peoples afterwards formed the ruling race known as the Medes and Persians.

After years of subjection to Assyria, the Medes, finding it impossible to resist the encroaches of Assyria except by banding themselves together for common defense, at last, did so, under the leadership of a chief named Deioces. The Assyrians were engaged elsewhere, and the Medes gained in power. Deioces was succeeded by Phraortes, who conquered Persia; and he was succeeded by Cyaxares. In this reign the union of the tribes was perfected, and they were enabled to finally drive the Assyrians out of Media, and invade Assyria itself. Difficulties in the northern parts of his kingdom compelled Cyaxares to go north to Asia Minor. The Seythians had descended south of the Caueausus and invaded his territory there. The Medes were defeated; and the Seythians overran northern Assyria. In conjunction with the king of Babylon, Cyaxares a few years later, conquered Assyria and divided the kingdoms into three parts. The west went to Egypt, the south to Babylon and the north to Media. Cyaxares then extended his kingdom, first east as far as and in-

cluding Bactria and then west into Asia Minor to the borders of the kingdom of Lydia, and it was while trying to conquer this small but powerful country, that an eclipse of the sun took place during one of his battles; both powers thinking it was a sign from the gods to cease the war, they concluded to make peace.

399. Up to very lately Cyaxares is said to have been succeeded by his son Astyages of whom we were told that very little was known, but he appeared to have been a cruel and tyrannical ruler, and that his cruelty led to the revolt of Cyrus, king of Persia. But recent discoveries tell us this: After the fall of Nineveh, the land of Elam, which had been cruelly devastated by the Assyrians, regained its power, and its king was now Cyrus, a prince of the house of Achaemenes, who acknowledged fealty to Astyages, **King of the Manda** of Ecbatana; Manda and Medes have been confounded together by the old Greek writers. The Manda were Scythians, who had conquered the Medes; however, the two became merged in one under Cyrus. The branch of the royal family to which Cyrus belonged, had some hundred and fifty years previously, emigrated to Elam. He is called on the inscriptions "Son of Cambyses, son of Cyrus, son of Teispes, son of Achaemenes of the ancient seed royal." We learn from these inscriptions that Astyages was at war with Nabonedos, king of Babylon; in one of the fights, Cyrus attacked Astyages in the rear, and defeated him, his army revolted and delivered their king bound into the

hands of Cyrus. Within the next three years, Cyrus must have gained Persia, for in the earlier years he is called "king of Auzan (Elam) and in the later years, "king of Persia." This would be easily achieved, as he was of the Persian royal blood; later still he conquered Media. So that he was now a powerful monarch, having under his command the kingdoms of Elam, Persia, Manda, and Media; but this change, so important internally, made no difference to the outside world, who still called them "the Medes."

400. Babylon, Egypt and Syria now made an offensive and defensive alliance among themselves for the purpose of stopping Cyrus of extending his powerful empire, seeing which Cyrus immediately attacked Lydia, and before she could obtain help from her allies, was defeated and Croesus, the king, taken prisoner, and very soon after Lydia became a province of Persia. Leaving one of his generals to conquer the countries along the coast, Cyrus, himself, with a large portion of his army marched east to India and extended his dominions to the River Indus. In the meantime, his generals subdued the whole coast of Asia Minor and thus gained control of the Mediterranean Sea. His next campaign was against Babylon which fell in 538 B. C. and Sippara soon after. To pacify and make friends of his conquered provinces, Cyrus granted permission for all prisoners to return to their homes. Among these were the Jews, who had been captives in Babylon, and who now returned to Jerusalem under the leadership

of Zerubbabul. Still ambitious for more conquests, Cyrus next attacked a tribe north of the Sea of Aral, where he fell in battle; his body was recovered by his soldiers and brought to Pasargada for burial. His tomb can still be seen.

401. Cambyses, his son, succeeded him. He immediately set to work to conquer Egypt, and with the help of a navy from the ports of Asia, entered Egypt and subdued it. Wishing now to conquer Africa, he first tackled Carthage, but his Phoenician sailors refused to fight their own countrymen, so that fell through. He next sent a large army against the Oasis of Ammon, but the guides purposely led the army into the desert, and it was destroyed to a man; not one returned, not even the guides. His next expedition was against Ethiopia, but supplies getting short it was obliged to return. To crown these adversities, a revolt occurred at home and on his way home, becoming discouraged he committed suicide.

402. Darius the Great succeeded Cyrus, after a short reign of seven months of Smerdis, an imposter, and during his reign, the Persian empire attained its greatest extent and power. Darius was descended from that branch of the house of Achaemenes that remained in Persia; not being an heir of Cambyses, he was five years before he gained full control of the empire. He then set to work to enlarge it. He extended his dominion in the northwest into Europe conquering the country what is now Turkey and

Macedonia; in the northeast, far into Siberia; the whole of Syria and Palestine, the Island of Cyprus, and Egypt and all along the coast of Africa including the present Tunis, together with the oases that skirt Egypt on the west.

403. From this time the Empire began to decline. Xerxes, the next great ruler, was the Ahasuerus of Scripture, the husband of Esther. He had several reverses in battle, especially in Greece, and although no territory, to speak of, was lost, still it prepared the way for the revolts of the provinces later. During the next reigns Persia lost its supremacy and in 330 B. C. Alexander, king of Macedonia, overran the Persian empire and conquered it; and thus the great empire of the Medes and Persians came to an end.

404. It was in 826 B. C. that Pythagoras is said to have been sent a prisoner to Babylon by Cambyses, after his conquest of Egypt, and here, most probably he had attained to the knowledge of the "occult mysteries of the Persian Magi." These Magi were the priestly order of Media; they were a tribe by themselves and bore the same relation to the nation as the tribe of Levi did to Israel. It will be remembered that both the Medes and Persians were of the same race and kindred; and both originally professed the same religion, that of Zoroastrianism; and while that of the Medes had degenerated, and was fast approaching idolatry, the latter had kept their religion comparatively pure. Not all of the tribe

of the Magi were devoted to the priesthood, both only those who were brought up to it from their childhood; these only were consecrated. The Magi, then, were the high priests of Persia, and the teachers and cultivators of the wisdom of Zoroaster, and were organized by Cyrus in his new Persian empire; Schlegel says, in his Philosophy of History, "They were not so much an hereditary sacerdotal caste, as an order or association, divided into various and successive ranks and grades such as existed in the mysteries, the grade of apprenticeship, that of mastership, that of perfect mastership." They were distinguished for their knowledge of theology, and for their intimate acquaintance with the secrets of nature; they are therefore called "wise men." Cicero tells us they professed the science of divination, and for that purpose met together for consultation in their temples; and Porphyry says that "they professed to make truth the sole object of their study, for that, alone, they said, can make man like God, whose body resembles light, as his soul or spirit resembles truth." Although Cicero says they met together in their temples for consultation, yet, they say themselves they had neither temples nor altars; they worshipped in the open on the tops of mountains, or high places. Their hymns in praise of the Most High, we are told, exceed in sublimity, anything among those of Homer or Hesiod.

405. The power of the Magi ultimately became very great in Persia, they gained complete ascendancy in political matters, and after spreading

out in other countries, Jennings says in his "Indian Religions," "The whole ancient world was in reality, governed by the Magi, either openly or in secret; and the reason of their great power was the high wisdom they cultivated." They were the physician of both mind and body, and religion, philosophy, and the sciences were all in their hands.

406. The three grades above mentioned were called the "disciples," the "professed," and the "masters." They came originally from the ancient empire of Bactria, a country lying northeast of Persia, where they ruled according to their own laws. After their institution in the Persian empire by Cyrus, they greatly helped in the settlement, and consolidation of his conquests. About 500 B. C. they were prosecuted by Darius, and they emigrated east and west, as far as Asia Minor on the one side, and India on the other; they thus spread the teaching of magic in Greece and Arabia.

407. Although occasionally there were found among them men of impure, unholy habits, yet, on the whole they lived a life of holiness. Their lives were encumbered with numerous strict and severe observances, that were thought necessary for the preservation of the perfect purity of their bodies, as well as for their altars, victims, and utensils. The Chief Magi abstained entirely from all food that had life, while the rest ate animal food only under certain rules. They were neat in their clothing and never wore jewels. The virtues they practiced obtained

for them the reverence of the common people as well as of the king and nobles; they were strictly faithful to their marriage vows; they were the instructors of the kings, and were consulted by them on all important state affairs. They claimed the gift of divination and prophecy, and carried, as a sign, a bundle of tamarisk rods; they officiated in a peculiar dress, not unlike that of priests of Israel. They wore a tall peaked cap with lappets down the sides which covered the face from the lips down, and a white robe reaching to the ankles. They assembled in large numbers, and went through the streets in impressive and stately procession. Besides receiving large offerings from the people, they owned considerable property, from which they derived an income upon which they lived. They possessed an important administrative power in civil matters, and the collection of revenue was under their supervision; one important function was their vow to fight against all evil, and as some of the works of the evil spirit was the creation of such animals as frogs, toads, snakes, mice, lizards and the like, it was their duty to destroy them when they saw them, so he was always seen with an instrument in his hand to destroy them.

408. The founder of the religion of which the Magi were the priests was Zarathustra, known to us as Zoroaster, a native of the ancient kingdom of Bactria, situated in the northeastern part of the tableland of Iran north of Hindu Koosh Mountains. He was the son of a priest named Purushaska.

His mother was Dughdova, a woman of noble descent who lived during the time of King Vistaspa, who afterwards became the young man's patron and friend. King Vistaspa was the last of a line of native kings who ruled Bactria before its conquest by the Assyrians in B. C. 1200; but whether it was this king or a previous one, during whose reign Zoroaster lived is not known. The ministry of Zoroaster and his mode of living, soon gave him a reputation of being supernatural. He led a pure, holy life, and his teachings were against the idolatry that then prevailed. These teachings are contained in the Zend-Avesta, the bible of the Iranian nations. He says that Mazda is a spirit and must be worshiped "in spirit and in truth." It was some time before he gained any disciples, but gradually he converted, first the queen and then the king, to his principles; and then, we are told that the triumph of the good cause was hastened by a formal dispute that occurred between Zoroaster, on the one side, and the wise men of the court on the other. For three days he held his own against sixty of his opponents, and so baffled them that he would not give up until they acknowledged themselves at the end of their resources. After the conversion of Bactria, he is said to have travelled through Media and Persia, spreading his gospel throughout the land. We have seen that Media forsook the pure teachings of the prophet, introducing into it the idolatry of nature worship; while the Persians guarded relig-

iously the pure simple faith with earnestness and zeal.

409. The teachings of Zoroaster are found in the sacred book of the Parsees of India, called the Zend Avesta. The old classical writers tell us that this book was written by Zoroaster himself, and that it contained two hundred thousand verses. The Iranians say there were twenty-one volumes. King Vistaspa caused two copies to be made, consisting of from ten to twelve hundred chapters, and written on gold plates, one copy was kept in the Archives of his empire, and the other was placed in the treasury of a fortress somewhere in Iran; several places are mentioned, but it is probable that this copy of the "law" followed the various capitals of the conquerors of Media; Alexander of Macedon, burnt the former, and the latter was stolen by the Greeks. The writings, however, were collected by Vologesus, 1. (A. D. 50-75) and put together with those in the memory of the faithful, in one volume; and this collection was added to in the reign of King Ardashir Babagan, by the high priest Tausar; and it was finally fixed in the present form, that of the Parsees, mentioned above, by King Sopar I, and recognized as the religious code of the empire.

410. Zoroastrianism was at first a Monotheistic religion, one God was believed in and he was called "Lord of Heaven." "Maker of Earth and Heaven" and was described as "the whole circle of the Heavens," "the most beautiful, the most intelligent, he

whose members are most harmoniously proportioned, his body was the light and the sovereign glory, the sun and the moon were his eyes." With him was associated, however, the principle of evil, who was forever fighting against the Ahura-Mazda, the principle of good; they each called into existence numerous inferior beings, through whom they made their warfare. Although the spirit of evil was not worshipped but hated and feared, it was not thought impious to address the greater of the powers called into existence by Ahura-Mazda, the unequivocal supremacy of whom, however, was the supreme principle. As fire was considered the most pure element known, it was taken to represent the Supreme Being, and the sacred fires were always kept continuously alight. The Persians had no temples proper, but later, when the empire was extended by conquest, and other people mingled with them, both they and their religion became contaminated, and the Magi became sooth-sayers, astrologers and interpreters of dreams, and instituted that powerful school of mystics, that at one time caused them to become the chief advisers of the rulers of the empire, if not the rulers themselves.

A MAGIAN HYMN

“We worship Ahura-Mazda (Ormudz) the pure, the Master of Purity.

We worship the Amesha Spentas, the possessors of good; the givers of good.

We worship the whole creation of the true spirits, both the spiritual and the terrestrial, all that support the welfare of the good creation, and the spread of the good and true religion.

We praise all good thoughts, all good acts, which are or shall be, and we likewise keep clean and pure all that is good.

Oh, Ahura-Mazda, thou true, happy being! We strive to think, to speak, and to do only such things as may be fitted to promote the two lives (life of body and life of soul).

We beseech the spirit of earth for the sake of those our best work (agriculture) to grant us beautiful and fertile fields, to the believer as well as to the unbeliever, to him who has riches, as well as to him who has no possession.”

Records of the Past.

CHAPTER XI.

THE LIFE OF PYTHAGORAS

“The Friend of Wisdom”

“*Dear Youth! I warn you cherish love divine,
And in your hearts lay deep these words of mine.*”

—*From a sacred song of Pythagoras.*

PREVIOUS to the times of Prophyry and his pupil, Iamblicus, very little was written of the life and teachings of Pythagoras, and that little that was known was written by Aristotle, who lived from 384-321 B. C., two hundred years after the times of Pythagoras, and by Diogenes Lautius, whose writings date from the end of the second century B. C. From the latter's History of Philosophy we learn that there were four men of the name of Pythagoras living at or near the same time. One was a native of Crotona, in Italy, who seems to have been a ruler as he gained great tyrannical power; a second was a Philacian, an athlete and trainer of wrestlers; another was a native of Zacinthus, while the fourth was “this our philosopher to whom belong the mysteries of philosophy, and in whose time that proverbial phrase, ‘Ipse dixit,’ was first introduced into ordinary life.” Men of the same name are mentioned, too, by

other writers of antiquity, and among these we find a sculptor of Rhodes, another sculptor of Samos, an orator of no mean reputation, a physician who wrote a treatise on squills, and an essay on Homer, and an historian of the Dorian Greek. Both Porphyry and Iamblicus wrote a history of Pythagoras, and it is from these three writers that the following account of "this our philosopher" has been culled.

It must be remembered that in these early times men seldom traveled far from home in search of knowledge, and Pythagoras, if not the first, was yet one of the earliest to do so. At any rate, he extended his travels much farther than any before him. In this sketch of his life we must also remember that it is the picture of the man as reflected in the pictures of Grecian authors, whether true, or not whether historical or mythical.

412. Pythagoras was a native of the Island of Samos, where his parents, who were greatly respected by its citizens, resided during the time when Polycrates was gradually drawing into his hands the reins of government. His father, Mnesarchus, a rich merchant, ship owner and a sculptor of great talent, was a native of the Island of Lemnos, but having helped the Samians in their extremity during a famine in their land, by sending them a supply of food, he was given the rights of citizenship. He then removed to Samos. Here he devoted himself to the furthering of art, though he often took journeys to all the ports of the then known world, on which journeys his wife, Pythias, always accom-

panied him. It was on one of these journeys, while at Tyre, in the year B. C. 569, that a son was born, who afterwards became one of the most noted men in ancient Greece; one who was acknowledged as the most learned man of his times; one who was a most favored pupil of the great teacher Thalos, a guest of Pharaoh, a friend of Zoroaster, and the founder of the Pythagorean Order. This son, Pythagoras, lived in the Island of Samos until he was eighteen years of age. Samos was at this time the center of Grecian thought and art and the great men of Greece frequented the court of Polycrates; Samos was also the home of Ibycus and Amacron, the poets, and of Theodorus the younger, the greatest artist of the times. Here Pythagoras, the "Seeker after Knowledge," grew up, "beautiful beyond other youths, and richly gifted of the gods above all his companions." Here he "spent his youth playing on the seven stringed lyre and declaiming Homeric poems, which Pisistratus had but lately collected and arranged," and in the study of music. Pythagoras often accompanied his father on voyages to Southern Italy; and it is not surprising that at the age of eighteen years, he should have made up his mind to travel abroad in search of the "Knowledge of all the Ages." This was no slight undertaking. Tyrants were always suspicious of those who leave their native city, especially were they of noble families; always associating treason with the act; and it was only by secretly leaving the island by night, that, in B. C. 551, he was enabled to escape to his

uncle Zoilus, in the Island of Lesbos, where he received a hospitable reception. On this journey he was accompanied by his teacher, Hermodamas, who was greatly attached to his pupil. Hermodamas afterwards returned to Samos.

413. Here he resided for some time, and for two years studied under the instruction of Pherecydes, the youngest of the world's most noted teachers of those times, devoting himself more especially to religious doctrine. He then went to Miletus, and was received as a disciple, both by Thales and Anaxemander. The former being then ninety years of age, shows us the respect that Pythagoras inspired, and is a proof of a promise of the future greatness of the latter. The subjects of instruction, that Pythagoras received at Miletus, were naturally those for which these two great philosophers were especially noted, viz: astronomy and the physical sciences; to these, the studies of philosophy and theology were added. This latter subject was the great study of Pherecydes, and consequently Pythagoras was well prepared to receive further instruction.

414. In B. C. 548 he finished his studies at Miletus and on the recommendation of Thalis, he proceeded to visit Egypt, but stopping on his way at Sidon, to attend the sacerdotal school of Phoenicia, and where he stayed a considerable time before proceeding on his way to Egypt. Here he spent one entire year in studying the sacred rites of the priesthood. He then visited Tyre and Mt. Carmel, which latter was always the seat of a sacred school of instruction,

and where he was initiated into all the mysteries of the country and where, for the first time he became a true "Mystic," and where, also, he is said to have gained his knowledge of arithmetic. While at Sidon, he met with all the noted men of the country; he became acquainted with their prophets, who are said to have been descendants of Mochus, and many other Hierophants of the societies of the nation. Having finished his studies in Phoenicia, and been admitted into all their sacred and mystic orders, he was thus prepared for admission into the greatest of all brotherhoods. He, therefore, proceeded to Egypt, where he landed, probably at Naucratis, the latter end of the year B. C. 547.

415. The King, or Pharaoh of Egypt, at the time of Pythagoras' visit, was Amasis. He ascended, or rather usurped the throne in B. C. 569. He was but a common soldier, but had gained the confidence of Apries, the king. He was sent by his master to quell an insurrection, and while he was endeavoring to persuade the rebels from the steps they had taken, one of them placed a helmet on his head, and was proclaimed king by the insurgents. He immediately marched against Apries, defeated him and mounted the throne. He ruled the country for 44 years with prudence and wisdom, and Egypt enjoyed uninterrupted prosperity. He showed his enlightenment and toleration by admitting foreigners, and allowing them to build temples and altars for the performance of their national worship. Having married a Greek woman of Cyrene, he especially favored the

Greeks, giving them settlements along the coast, and in many ways encouraging them to immigrate. He subdued Cyprus, made it a dependent of Egypt, and formed an alliance with Polycrates, Tyrant of Samos. During the reigns of his predecessors, Necho (B. C. 616-601), the circumnavigator of Africa, Psamitieus, (B. C. 600-595), his son and successor, and Apries (B. C. 594-570), the Egyptian civilization had attained its highest point of perfection; but now it began to decline, though the arts and sciences were still at their zenith of excellence, and for a long time after remained so. When Pythagoras arrived in Egypt, he was twenty-two years of age.

416. To gain the ends that he sought, it soon became clear to Pythagoras, that he could not depend upon his own efforts and fame, but that he must have an introduction to Amasis himself, and this introduction he must secure from Polycrates of Samos. He therefore, made a trip to his old home, where he was kindly received by the tyrant. His fame had already reached his native country, and all political errors on his part were readily condoned and Polycrates willingly granted him letters of introduction to King Amasis, and others in authority in Egypt. Had it not been for these letters, Pythagoras never would have gained admittance into the priestly orders of Egypt, for such were the rules of these sacerdotal orders, that he could not, as a stranger, have entered into them, as only the king, and members of the priestly caste were admitted. He was

not satisfied with only a superficial knowledge of their mysteries that could be obtained by casual conversations with the priests, he wanted to be admitted into the profoundest and most secret of the numerous and most sacred societies and mysteries that existed among the priesthood of the country, where even the Egyptians themselves could not enter, and where only those of priestly tribe, and the royal house could even enter; and where this prejudice of caste was the most jealous defender of its privilege.

417. Consequently, then, Pythagoras put forth the most powerful efforts to gain his end, and King Amasis himself, had to introduce him as a candidate for the mysteries and the priestly honors. As was seen in the account of the mysteries of Isis, the king was the direct representative on earth, of the gods in heaven, and as such was the head of all the priesthoods; it was therefore impossible for the priest to refuse to receive a candidate so introduced, so they put every obstacle in the way of his admission. The application was made at the sacerdotal college at Heliopolis, one of the most famous of the cities of Egypt; it was situated near the apex of the delta, close to where Cairo now stands. Here the priests informed Pythagoras that they had no power to admit a stranger, there authority was limited; they had no jurisdiction over such a matter, and he was referred to Memphis, a much older seat of learning, and had greater power; but on arriving there, he was met with the same excuse and was again re-

ferred to Thebes, the most ancient of all the cities and monasteries of Egypt. Diodorus says it was the first city to be built on earth, and began as a sacerdotal college and seat of learning. Here, by the highest priestly authority of the land, and in regard to the king's demands, he was admitted conditionally. He was put to all sorts of indignities, and subject to all kinds of abuse, but his patience, perseverance, and courage overcame all obstacles, and he was at last successful, and was triumphantly admitted into their order. He was soon master of all the rites and ceremonies of the order, and the sacerdotal caste came to honor and esteem him, as much as before they held him in contempt. Step by step, plodding onward and onward, overcoming all difficulties, he rose from rank to rank, successfully competing with the whole native priesthood, taking from them their highest honors, until after twenty-one years of service, he attained the rank of High Priest. He would then be forty-three or forty-four years of age.

418. A change soon came over the state of affairs in Egypt. In B. C. 524, Amasis, the king died, and was succeeded by his son Psammenitus, the last king of the Saitic dynasty. Soon after ascension to the throne, he set out to meet Cambyses, king of Persia, who was on his way to dethrone his father, Amasis. He met Cambyses on the frontiers, near the Pelusaic branch of the Nile with all his forces, Egyptians, Greeks and Carians. He was totally defeated and Egypt completely subjected. The king was slain,

and the members of the priesthood exiled and scattered all over Asia. Thus Pythagoras found himself a prisoner at Babylon. With such a temperament as Pythagoras had, he would not only seize at all opportunities for study, but glory in the position that gave him a chance to do so. In a country where the priesthood was held in such veneration as it was in Babylon, Pythagoras could not have been made to work, as other prisoners did, and his great knowledge and genius soon singled him out from his fellows. For a long time Babylon had been the center of trade for all the countries from Europe to India and from the sea north. Thus Pythagoras would meet there with the Bactrians of the northeast, the Persians and Hindostanee of the southeast and east, and he became acquainted with, not only the religions of Babylon and Nineveh, but also of Brahmanism, Confucianism and Mazdaism, of which latter, the Magi were the priests. A glorious feast of knowledge did Pythagoras thus glean while a prisoner in this ancient city of Babylon.

419. In B. C. 522 Cambyses, the king, died by a sword wound inflicted accidentally by himself, and was succeeded by an usurper who called himself Smerdis, the king's brother. Smerdis had been killed by Cambyses in a fit of drunken frenzy some two years before, and this man, a Magian priest, somewhat resembling him, had proclaimed himself king. He was in the act of springing upon his horse to lead his army against the usurper that the accident occurred that ended Cambyses life. Smerdis ruled

less than a year, and was succeeded by Darius the Great. Now in this king's court there lived a physician named Demokedes, a native of Croton, who had been a captive, but had gained great influence and respect, and had risen to the post of body-physician to the king; the confidence which the king reposed in him was so great, that he gave him the command of a reconnoitering expedition into Greece. He, however, instead of going to Greece, turned his course to Southern Italy and landed at Tarentum, where he placed himself under the protection of its ruler. His followers were shipwrecked and taken prisoners by the citizens of Tarentum, who returned them to Darius under conditions, one of which was the giving of Pythagoras his liberty. He was now enabled, at the age of fifty-six to revisit his own native island. On his way, he touched at Delos, and was in time to close the eyes of his first teacher, Pherecydes, in death. But before he settled down, made a tour of Greece to re-study its religions, and its scientific and political conditions. It must have been at this period of his travels that he studied the religion of the Druids of Gaul and that of the Iberians, and his journey to Greece must therefore, have then been extended to the Atlantic coast, and afterwards returned to Samos.

420. The turning point in his career now took place, and instead of being a wanderer after knowledge, he becomes, what he fondly terms himself, a philosopher, or lover of wisdom. He was the first to use this title. The commencement of this second

period of his career was unfortunate; the Samians had no taste for philosophy; and, perhaps not caring to be dragged into the politics of his native land, he determined to emigrate; and in B. C. 510 set out in search of a new home, which he found at Croton, the city of Demokedes, the physician, whose expedition caused his release from bondage. The choice was a happy one. The city had passed out of the tyrannic stage of government and was not yet lost in luxury and wealth. Its citizens were strong and healthy and had won many prizes in the Olympian games. A scientific fervour and activity prevailed the place; and it possessed a far-famed academy of physicians, to which Demokedes belonged. "Here he found the proper soil for his endeavors, and the school of philosophy he established was, until its dispersion, so exclusively associated with lower Italy, that it is often described as the "Italian School."

421. He commenced his work of teaching soon after his settlement. His first lecture, we are told, was to the young men of the city, to whom he gravely expounded their duties as youths and coming citizenship. His second was to the fathers of the city, to whom he emphasized obedience to laws and especially to the law of purity; and so persistent was he on these lines, that concubinage was soon abolished. Thus he gained a great influence over the people. His next lectures were to boys and lastly to women. This last lecture has not been so perfectly preserved as the others, and the historian de-

scribing it says, "perhaps" he said so and so. At any rate we know the result of it; thousands of costly dresses were offered and donated to the temple of Hera, because the women would no longer wear such attire. From this beginning, Pythagoras soon had six hundred of the best citizens of the place as a daily class for his evening lecture; men, women, and girls. Among the latter was the young, beautiful and intellectual Theano, who afterwards became his wife.

422. This naturally resulted into two distinct sets of listeners, scholars proper, and the listeners. The former were students of the doctrines of Pythagoras in all their rigor; the latter were merely listeners at his evening lectures.

The city of Sybaris had risen against their aristocratic rulers and defeated them, and the exiled nobles retreated to Croton and were hospitably received. Friendly negotiation was set on foot with the Sybarites but the Croton ambassadors were killed, war was declared, and the Sybarites defeated, and their town destroyed. In the division of the lands Pythagoras received a portion to which he repaired with his esoteric school of mathematics, and the brotherhood was systematically organized. He divided his classes according to their social position, enforcing the monarchical ascendancy of their teacher; this, combined with the haughty reserve of the whole school towards the uninitiated, brought about a suspicion of political enmity to the ruling power, and caused its final overthrow. But for the

present and for several years later the order flourished and grew in strength and influence.

423. In B. C. 490, Hippasos, a former member of the order, and one who had been ejected as unworthy of its higher honors, sought revenge, and in the troublous times that the Persian invasion caused throughout the country, placed himself at the head of the democratic party, and made formal charges against his former associates. The school was dispersed, Pythagoras was exiled, his property confiscated, and he was once more a wanderer. He retired to Tarentum, where he lived quietly for sixteen years, but again he was disturbed by the overthrow of the aristocratic rulers. He then went to Metapontum and lived for four years, a miserable existence; and when in B. C. 491 democracy gained the upper hand in that city, Pythagoras was attacked, his house burnt, and about sixty of his scholars were burnt with it. Pythagoras escaped, but died soon after in his ninety-ninth year.

424. As before mentioned, his wife was one of his pupils. She was the daughter of Brontinus of Crotona. Two children are mentioned as having been born to Pythagoras; Telanges, a son, who was the successor of his father in his school, and was the teacher of Empedocles; Hippobitus says,

“Talanges, noble youth, whom in due time
Theano bore to wise Pythagoras.”

and a daughter, Damo; Lysis, another ancient writer, speaks of her in a letter he wrote to his

friend Hippaichus; he says, "and many say that you philosophize in public, as Pythagoras also used to do; who, when he had entrusted his commentaries to Damo, his daughter, charged her to divulge them to no person out of the house. And she, though she might have sold his discourses for much money, would not abandon them, for she thought poverty and obedience to her father's injunctions more valuable than gold; and that too, though she was a woman."

425. Pythagoras was connected by race with the Tyrrhenian Pelasgians. These latter were the descendants of the Pelasgi, the earliest inhabitants of Greece, the founders of the Cabirian mysteries and who had scattered themselves over various parts of the Aegean Sea. He flourished during the reigns of the brilliant but wicked Tarquinius Superbus at Rome; and Polycrates at Samos, while Cyrus of Persia had already led his shepherd hosts from the mountains, and established the Persian empire at Babylon. The conditions of his birth and education rendered him eminently fitted for the task before him, namely, the establishment of a brotherhood, the purest the world has ever known, and if we are to judge of it by the friendship of Damon and Pythias, the best it will ever know. As the general of a powerful and well-disciplined order, Pythagoras, of course, exercised considerable influence, both in the affairs of Croton and the other cities of Magna Graecia. It does not appear, however, that he ever held any official rank, though the Senate urged him

to accept the office of Prytanus or President, of the oligarchy.

426. His general bearing, which is of so great importance to one who aspired to be a leader of men, was very striking. In his youth, it is said, his personal appearance was so handsome as to have obtained for him the surname of the Samian Comet, or the fair-haired Samian. From his well-known influence, it is certain that in his maturity he was no less a type of manly beauty. From the pictures drawn of him by Porphyry, Laertius and Cicero, there appears to have been something very dignified and almost superhuman in his appearance. He wore a white robe and moved with a dignity and grace that inspired all with reverence. Remembering this, we cannot wonder at his successful advent at Croton, nor at the divine honor accorded him after death. F. Marion Crawford, speaking of Pythagoras and his work says, "Therefore, the godlike figure of Pythagoras belongs among the Rulers of the South, as with the legends of his miracles, and the reality of his wisdom, with his profound learning, his untiring activity, and his unswerving belief in the soul's life to come, with his love of man and love of beauty, his faith, his hope and his almost Christian charity, he represented in its best condition, the highest type of the Aryan or Indo-Germanic people." It matters little what scholars think of the account given us of his life, "the fact remains that he lived and labored, that he dreamed of a world of brotherhoods in which all good was to be in common, and

from which all evil was to be excluded, that when he was gone he left a philosophy behind him without which, as a beginning, it would have been hard to imagine an Aristotle, a Socrates, or a Plato, and that both to his fellow men and to those that came after him, his name meant all that was best whether possible or unattainable in the struggle of onward civilization against outward darkness."

Diogenes quotes the following letter from Anaxemenes to Pythagoras to show the love and respect he was held in by those among whom he dwelt.

ANAXEMENES TO PYTHAGORAS

"You are more prudent than me in that you have migrated from Samos to Croton, and live there in peace. For the descendants of Claeus commit unheard-of crimes, and tyrants never cease to oppress the Mileseans. But you are beloved by the people of Croton, and by all the rest of the Italians, and people flock to you even from Sicily."

427. The very remarkable influence he exercised not only over his immediate followers, but over those of the other cities, the tinge his views gave to after philosophy, and even the many remarkable stories told of him, prove him to have been a man of singular abilities and wonderful acquirements. We have direct testimony of many writers that he was a man of extensive learning.

The great prominence given to his system of geometry is evidence that the statement with re-

gard to his mathematical researches is well founded. He is said to have discovered the proposition that a triangle inscribed in a circle is a right angle, and also the celebrated forty-seventh proposition of Euclid, that the square of the hypotenuse of a right-angled triangle is equal to the squares of the other sides. Discovery in astronomy is also ascribed to Pythagoras. There can be little doubt that he paid great attention to arithmetic and its application to weights and measures, and the theory of music. He is also mentioned as being a proficient in medicine.

428. The religious element was predominant in his character, and it was doubtless a religious asceticism in connection with a certain mystic religious system, that he endeavored to secrete. It was this religious element that made the profoundest impression upon his contemporaries. So deep was the reverence, that they regarded him as having a peculiarly close connection with the gods; in fact, they identified him with Apollo, and he himself shared the same views regarding himself as gifted with divination and prophecy, and as a revealer of a purer and holier mode of life.

As to the morals of Pythagoras, they were certainly far in advance of his times. In an age of gluttony, drunkenness and most notorious licentiousness, he taught the severest abstinence, and a life of most exemplary purity. It is said of him "he was never known to have eaten too much, or to have drank too much. He abstained wholly from laughter and from

all indulgences of jests and vile stories, and when he was angry never chastized any one, whether slave or freedman!"

His maxims and rules all show his superiority to the spirit of the age. He forbade men to pray for anything in particular because they do not know what is good for them. He forbade the offering of victims to the gods, commanding his followers to worship only at altars that were unstained with blood. His principle with regard to oaths has a wonderful similarity to the New Testament precept: "Swear not at all." Cultivated trees and animals that do not injure man were not to be destroyed or injured. Nothing should ever be said or done in anger, and gratitude to the gods should be shown by the singing of hymns.

429. Of his writings there was still in existence in the second century of our era, the following works: a treatise on education, one of politic, and another on natural philosophy; also six poems, one on the "Universe," another on the "Soul," one on "Piety," a fourth, a sacred poem which commenced as quoted at the head of this chapter, the fifth called "Helothales of Cos," and the sixth on "Crotone" the city of his adoption. None of these are in existence today, and we only know them by their being quoted by the later writers.

Such is the life of Pythagoras as gleaned from the writings of his biographers, and although there is some discrepancy among the different authors as to the exact dates, still they do not vary very much;

and although there is no positive proof for many of the facts related above, still this was the story known to the Greeks at the time of Iamblichus, and believed by them to be true. His sojourn in Egypt, and his teachings in Southern Italy, however, are two facts beyond dispute, and while the rest of the story may be an exaggerated account of his life, they will ever remain essential parts of his history, and such was the man who founded the school in which Damon and Pythias were taught. A man pure in the age of impurity, just when injustice reigned, abstemious, when self-indulgence was the rule, and above all, true in the midst of deceit and falsehood.



PYTHAGORAS

He gathered by the Templed Nile, a store
Of varied knowledge—Egypt's subtle lore.
He learned Chaldean science—all the page
Sparkling with starry signs of many an age.
The Cretan Magi taught him; earth and skies
Gave him their occult hints, sweet posies.

Was it his joy to hear once more the breeze
Toss the Acanthus leaves, twist the blue seas
Of Greece, that brought at last the hour supreme?
When softly through the husks of life, a stream
Of song divine stole on his raptured ears,
And round him burst the music of the spheres!

Surges ineffable went sweeping by,
A myriad voiced, majestic sympathy;
The sun flashed forth his chants, and echoed back.
The antiphon rang from the zodiac.
Star called and answered star, and all, in time
The days and seasons set their measured rhyme.

He heard the silvery whisper from afar
Where timid dawn leans o'er the morning star;
The crashing orchestra of darkness, where
Memories of chaos shudder in the air;
On the black cloud sunburst and mist unroll
In chorus tones the rainbow's music scroll.

The frolic song of rivulets that play
Round the dumb rocks in tantalizing spray;
The cataract's impassioned monotone;

The tuneful sweep of rivers, bright and lone;
The lullaby Titanie, full of dreams,
Where savage oceans rock their cradled streams.

Such music, wild and deep, thundered and purled,
And clashed beneath the dream shapes of the world:
A cadenced passing of all passing things.
Across the sea that still forever sings!
The listener felt in his expanding soul,
From chord to chord, its wakening anthems roll.

Then knew he what the shape and color mean
That set the poet singing; moonlight sheen,
The blush of clouds, the storm, the star, the sea,
Touches to set the prisoner music free.
In melodies close to the dizzy verge
Where discord lurks, and love and life emerge.

Then knew he that the sculptured marble grew,
Carved to a rhythmic breath strongly through
The sculptor's listening being as he wrought,
Freeing to harmony his struggling thought,
And how the orator's persuasive tone,
Draws the whole jangled crowd to unison.

Let him who never saw nor heard the sea
Mock at the shells attending monody,
It was no myth, the man of Samos taught;
For him whose earnest and illumined thought,
Makes its own pathway through the dust of things
Creation's music, like a fount upsprings.

Mary Agnes Tincker.

CHAPTER XII.

THE PYTHAGOREAN BROTHERHOOD AND SCHOOL OF PHILOSOPHY

"All things are numbers, and numbers are the very essence of everything. The principles of numbers are the principles of being, and the whole heaven is a harmony and number."

WHEN one realizes the great knowledge of Pythagoras, the strength, purity and truthfulness of his life, it will become less astonishing that his teachings and example should have brought forth such examples of true friendship as were found among his pupils, and as exemplified in the friendships of Damon and Pythias. But to understand fully the secret of such friendships, it is necessary to know something of the society that produced them, for it appears that this virtue was possessed by all of the members of the Brotherhood in common. The study of the philosophy of Pythagoras, is, in itself, worthy of our consideration as it will instruct us in its teachings, tenets, and principles. The late P. S. C., James O. Weeks, says "Some of its speculations are grand, beyond expression. It deals with the sublime things of time and space, in a spirit

and with a depth of insight that was unsurpassed in that age, and knew no equal until Plato himself spoke." There was in this sublime depth of thought that which made men kinder and better, and more willing to help one another. There was something in it "that" says P. S. C. Weeks, "made the hearts of its members aglow with gentle and generous affections, that made them respond to the thrill of mercy, and glow with nobleness." What that something was we shall get an insight into, in the following pages. It has been generally said that the influence of Pythagoras had but little effect upon Sicily, "yet," says a traveller in that island, "to one who knows the south well, there is a striking resemblance between the organization of the original brotherhood, with its rigid tests of worthiness, its countless secret signs and passwords and peculiar practices and its bloody vengeance upon unfaithfulness and the rules and ordinances of secret societies that have ruled the south in later days. The south has always been the natural home of widespread and secret unions of determined men for one end; and whereas in recent history political parties have made use of them and have risen to power by their help, no party and no government has ever been able to fight them to an issue nor to stamp them out."

431. The school that Pythagoras founded at Crotona was a secret society or brotherhood and was modeled after the societies of Egypt. Pythagoras was himself a high priest of the sacerdotal orders of

Egypt and therefore, he must have been not only a member of the colleges of Isis, the chief of all Egyptian organizations, but one of its high priests also; he was a brother of the great Magian order; he had taken part in the Eleusean and other Greek mysteries; and was most probably a member of the order of Druids.. In organizing a society of his own, he would naturally draw upon his experience and particularly from the method of organization and discipline of the greatest of all schools, that of Isis, in Egypt.

432. The membership of the Brotherhood was divided into two classes, exoteric and esoteric, or public and private—the membership of the latter, which was really the brotherhood, was confined to three hundred, chosen from the best and most intellectual of the inhabitants of the city; the other members were the men, women and children who came to hear his public lectures and who enrolled themselves in his school. The school itself was confined, during the lifetime of Pythagoras, to the ones he taught himself. It was at once a philosophical school, a religious brotherhood, and a political association. For exoteric or public members of his school he held several series of public lectures; and divided his classes according to the social status of his "listeners," men, municipal officers, women, and lastly children of both sexes. These members lived with their families at their own houses, and were under no restriction.

433. Admittance into the esoteric class could

only be obtained after a strict and severe probation for five years, during which time the student, submitted to a peculiar plan of discipline and was admitted only after a long course of instruction in the secrets of his doctrine. Before any one was admitted into the brotherhood, Pythagoras examined the candidate as to his physical and external appearance; his deportment towards his parents and friends, watched the manner of his conversation, laughter and his power of keeping silent; he carefully noted which of the passions he was inclined to indulge in, the company he kept, how he spent his spare time, and what gave him the most joy or sorrow. Having studied his neophyte on these lines, an accurate knowledge of his qualifications was obtained and if deemed fit to become a true philosopher, he was admitted on probation. Then, commenced a long and rigid course of severe abstinence and athletic exercises, to develop fortitude and self control. One of the peculiar requirements of the order was that the probationer was to live in perfect silence; no questions were to be asked, but all that he was taught was to be received as absolute truth. During the whole of this five years of initiatory period, as a further test of his willingness to receive and obey, there was an entire prohibition of seeing the master or hearing his lectures except from behind a curtain, even this privilege was had but occasionally, as at this stage of his work the initiate was taught chiefly by inferior teachers, who simply gave him the doctrines of the school,

without proof or reasons requiring him to believe them on trust, as having been given by the master. Hence, originated the phrase, "Ipse dixit"—he himself said so, all teachings were given behind curtains. The members recognized each other by signs and badges, one of which was the "Pentagon," they were sworn to keep inviolate the secrets of the order conferred upon them, and the breaking of which was severely and cruelly punished. All outsiders were kept at a distance, and great care was taken to keep all unworthy persons from entering into its portals. This brotherhood of three hundred are said to have had all things in common. By degrees, those who had sufficient perseverance were at last admitted among the Esotorics or Mathematicians, as they were sometimes called, and were then allowed to see and hear Pythagoras behind the curtain. Should any of them through impatience of the rigid trials and discipline wish to retire from the society before the probationary time had expired he was dismissed with double of the sum he had advanced, and a tomb stone erected as for one actually dead. The students now received full instructions and explanation of the doctrines of the Master; were allowed to take minutes of the lectures in writing, and to ask questions and offer remarks on all subjects of discourse. After mathematics they took up the study of nature and theology.

434. At Crotona, however, the brethren of the Pythagorean Brotherhood, together with their wives

and children, who were about six hundred in number, lived together as one family in a building called the Common Auditory. They rose early in the morning, before sunrise, that they might pay their adoration to him, and to make all arrangements and plans for the work of the day. This was done every day. After the religious ceremonies of the morning, verses from Homer and other poets were read and discussed, and music and singing were indulged in to bring their spirits into a proper frame of mind for the serious work of the day. Scientific studies were then taken up for several hours, after which a period of leisure was allowed, which was generally spent in solitary walks for the purpose of meditation and contemplating upon the subject of their morning studies. An hour before dinner was given up to athletic exercises and conservation. The dinner consisted of bread and honey and water. Wine, which had been used during the initiatory period, was entirely dispensed with. The rest of the day was given over to civil and domestic affairs, to social intercourse, bathing and religious ceremonies.

435. The friendship of Damon and Pythias, who were members of the Pythagorean Brotherhood in its highest phase, shows us perhaps one of the best features of this society—the devoted attachment of all its members towards each other. One of the maxims of Pythagoras was “that the two most excellent things for man were to speak the truth and to render benefit to each other.” This thought of truthfulness and friendship seemed to have been

thoroughly ingrained into the very life of his followers, and we can now understand how it was that so large a company as six hundred could dwell together in a communal home in pure happiness and affection without the slightest strain or discord. The selfish **me** seems to have been obliterated; they lived for each other, they died for each other, thus exemplifying some two thousand years before the words of the Great Teacher and Master of Christianity, "What more can a man give than he give his life for his friends?". If all who call themselves Knights of Pythias were to follow the example of the earliest followers of "this our philosopher," and spare some time for meditation and contemplate the wonderful principles of the Pythagorean philosophy, this one tenet will probably and deservedly stand out pre-eminently, and cannot but be useful for the brothers today, and tend to make our Order more like to the Pythagorean Order over two thousand years ago.

436. There are no works of Pythagoras now extant, and it is somewhat doubtful if he ever committed anything himself to writing. We have seen that his pupils took notes of his lectures, and although great secrecy was observed, and the notes jealously guarded, yet, in after times some of these were brought out in public, and in B. C. 430, a little over a hundred years after the death of Pythagoras, Philolaus gave to the world a description of his teachings. It was from this work that we find that the Order differed from those that were previously in existence in the ethical and reformatory character.

It trained its members to mental and bodily perfection, and to mortality and self control; which, added to this they studied the arts and sciences, both scientific and practical, gymnastic, music and medicine. By applying number to music, Pythagoras became the founder of the theory of sounds, and as music was held in great honor as a means of health and moral education, it was used as a medicine. Politics soon entered into their curriculum, and the Order exercised, for a time, considerable influence over the whole Grecian colonies of Italy. In Crotona, and the cities in its vicinity the schools became regular political confederations and controlled the executive power. This ultimately led to its destruction, for the attitude of the Brotherhood led to many attacks upon it, organized for the most part by those who had been refused admittance into its secret body. After a long period of active opposition, the colleges of the Order were attacked, burned to the ground, and a number of the members killed. The rest escaped and spread over Europe. Among those who escaped, we are told, were Philolaus and Lysis. These two carried the activities into middle Greece and kept the teachings of the Order alive in that country until about the fourth century, when the Order gradually sank into insignificance, both in Greece and in Italy. Yet the Pythagorean mysteries themselves seem to have spread and increased..

437. Some of the teachings of Pythagoras were adopted by many of the philosophical schools that sprang up later; and even as late as the first cen-

tury of our own era we find traces of it in the Essenes, a Jewish sect that sprang into existence during the times of the Maccabees, and which sect existed in Palestine beyond the first century A. D. Dr. Riggs, in his History of the Jewish People, speaking of the Pythagorean origin of the Essenes, says:

“But the striking similarity of Pythagorean ideals with those of the Essenes, and the long continued presence of Greek influences in the land, make this explanation of its origin plausible. Pythagoreanism shares with Essenism its aspiration for bodily purity and sanctity, its lustrations, its simple habits of life apart from all sensual enjoyments, its high estimate of celibacy, its white garments, its repudiation of oaths, and especially its rejection of bloody sacrifices, also the invocation of the Sun, and the scrupulosity with which all that was unclean was hidden from it, and, lastly, the dualistic view of the soul and body.”

438. To undertake to explain the philosophy and teachings of Pythagoras fully, would take more space than can be allotted here, but enough may be said to give the reader a good idea of what that philosophy contained. The fundamental feature of all Pythagoras’ teachings is “that number is the essence of all things, that everything, in its essence, is number. All is number, that is, all consists of number.” It was asserted that the principles of number were the principles of being; and that to “whole heaven was a harmony and number.” Number is either “odd” or “even”—the constituents of all number;

and because the “odd” cannot be divided into two equal parts, while the even number can, the odd numbers are identified with the limited, and the even with the unlimited; qualities of opposite nature were limited and unlimited, or, good and bad. As the perfect or sacred number was ten, so there were ten first principles, and ten contraries, viz: limited (finite) and unlimited (infinite); 2, odd and even; 3, one (unity) and many (plurality); 4, right and left; 5 male and female; 6, rest and motion; 7, straight and crooked; 8, light and darkness; 9, good and evil; 10, square and oblong. The odd was finite; then **one** became the deity—the principle of all things; **two**, the principle of variety and difference; **three**, the union of two and one; **four**, the perfection of mere difference; and **ten**, the perfect number and complete organic unity of the universe, the principle and guide of divine and human life.

439. Aristotle, who lived towards the close of the third century, and the first half of the second century B. C., and who was a pupil of Plato, says in connection of the philosophy of Pythagoras: “Since of all things, number is by nature first in number, they (the Pythagoreans) thought they perceived many analogies to things that exist and are produced more than in fire, and earth, and water; as that a certain affection of numbers was justice; another opportunity; and, moreover, seeing the affections and ratios of what pertains to harmony to consist in numbers, they suppose the elements of numbers to be the elements of all things.” Number, then, was

the starting point of the Pythagorean philosophy. In numbers and their relation to each other they found the absolute certain principle of knowledge. They even thought that numbers were things themselves, not merely representatives, but realities. Such a proposition sounds strange, but truth prompted it, for it is number, or a definite mathematical relation, that separates one thing from another, and so, in a sense, makes number things. Understanding is developed by the study of mathematics, and becomes the organ of knowledge; musical harmony depends upon the numerical proportion of the length of the strings.

"Qualities arise out of the properties of bodies when they are considered in relation to human purposes. The essentials of properties are unity, extensions, speed, persistence, and consciousness, which under relations give rise to properties that can be measured, which are designated as quantities. These quantities are numbers, space, motion, time and judgment.

"Number is many in one, and the enumeration of the many is the measuring of the number contained in the sum, which is unity.

"The second quantity is space; its essential is extension, but many extensions give rise to relative position, and positions can be measured. Hence, extension and position constitute space, and space is a quantity that can be measured.

"Speed is the essential of motion, but the same particle in motion traverses a path. Motion, there-

fore, is speed and path, and can be measured in terms of space. Speed and path constitute motion. Therefore time is quantity.

"The essential of time is persistence, but the relation of time is change; a portion of time from one change to another can be measured. Thus persistence and change constitute time, and time is a quantity.

"The essential of judgment is consciousness of self. Its relation to others is reference about others. When consciousness is aroused by another, and by inference a judgment is produced by that other, it can be measured.

"As essentials are developed into mathematical properties called quantities, so again quantities are developed by incorporation into classified properties or simply properties.

"Quantities and properties are reciprocal. Number, space, motion, time, and judgment are qualities that can be measured. Kind, form (space), energy (motion), causation (time) and consciousness are properties that can be classified. The quantities that can be measured and the properties that can be classified are the same things considered from different standpoints; one is reciprocal of the others."

440. The primary order of things, then, was of opposite natures; but production could not be obtained unless some common bond could be found that would unite them. This bond was called "Harmony." After the union of these opposites they became harmony, hence, all things are harmony as

well as number, for all number was a union, or harmony of the odd and even. The harmony connecting numbers was also recognized as connecting musical sounds. This harmony of Pythagoras was the octave which Philolaus explains thus: "Unity is the limit, but the unlimited is indefinite duality which became definite duality since twice the measure of unity is included in it. Limitation is therefore given through the determination of duality by means of unity; that is, by fixing the proportion 1:2, which is the mathematical proportion of the octave. The octave is, therefore, harmony itself through which the opposite premature causes were united." This harmony ran through and regulated the whole universe, all nature and all mind, bringing order out of confusion, being out of chaos, and uniting all the elements, which were otherwise antagonistic to each other, into one glorious whole, and by this union were all things produced. The knowledge of sound was found out by Pythagoras, by experimenting upon one string with a movable bridge, thus forming the various notes, and the numerical relations of the various tones was found to be the number of vibrations each produced. The applying of this theory of harmony to the heavenly bodies has given us one of the most beautiful of figures. The intervals between the planets and other celestial bodies were supposed to correspond with the intervals of the musical harmony; and the movements of these bodies gave forth certain sounds according to their distance and velocity, and as these two elements

were controlled by the laws of harmonic intervals, the notes thus produced formed the grand harmony of the "music of the spheres"** There is, as P. S. C. Weeks says, "A sublimity in this thought that we of today do not realize. We talk learnedly of the nebular hypothesis, and number of the formula inversely as square of the distance, and think we have gone to the root of the matter, but were we to unstop our ears, the sublime conception of Pythagoras might be realized to us now, in a higher and better sense."

441. Number was given to geometrical forms; and as upon these forms all matter, animate and inanimate depended, so all matter depended upon number. The principal teachers of geometry, and perhaps, at that time the only teachers, were the priests of Egypt; but Pythagoras improved and supplemented all he had learnt from them and made the study more systematic, thus reducing it to a regular science. The point he taught was unity, and corresponded with one the unity of arithmetic, a line represented two, the surface three, and the solid, to four. The following theorems among numerous others, were first discovered and taught by him: The interior angles of every triangle are together equal to two right angles; that the only polygons that fill up the whole space are the equilateral triangle, the square and the hexagon, the first to be taken six times, the second four, and the third three times; and the "Pons Asenorum," the 47th proposition of the first Book of Euclid, the square of the side that subtends the right angle, in a right angled

triangle, is equal to the squares of the two sides that contain the right angle. So great was the pleasure of Pythagoras when he made this last discovery that he offered an ox to the gods. Philolaus tells us the angles of a triangle were dedicated to the gods Kronos, Hades, Pan and Dionysius, the angle of the square to Rhea, Demeter and Hestia, the angle of the hexagon to Zeus; the tetrahedron was assigned to fire; the octrahedron to air, and the icosahehedron to water; the cube to the earth, and as ten was the perfect number, the sum of 1,2,3,4, the dodecahedron was assigned to the universe. A curious part of this philosophy is the relation which number was supposed to have with the mind, through the medium of geometry: thus, the perfect square represented the divine mind; the cube, perfect and equal in all its parts, represented the human mind, after a good and well spent life, which was then fit to enter into the abode of the gods.

442. The world was for the first time taught to be round, and its daily and yearly motions accurately described; the moon's course round the earth once a month was known, as was also the sun's yearly course, and the five planets, at various other times; fixed stars were said to have a motion of their own, but very much slower; the obliquity of the axis of the earth to its path round the central fire was known. There were ten celestial spheres, those of the fixed stars, the planets and the earth, and one, the tenth, which was an invisible sphere opposite the earth, completed the numerical harmony. Then

distance from the center of revolution (the central fire) was in accordance and corresponded with the proportion of the notes in the musical scale, and were supposed to give forth the same sound of the musical note corresponding to their position. Thus Pythagoras had a true idea of the solar system, which afterwards was revived by Copernicus and perfected by Newton.

443. In regard to the origin of the human soul, Dr. Zeller in his "Pre-Socrates Philosophy," says: "Pythagoreans, among the things reduced to numbers, was the soul and understanding that Philolaus, in connection with the derivation of the body, assigns the physical qualities to five, animation to six, intelligence, health and life to seven, and love, wisdom and practical knowledge to eight. The soul was the harmony of the body. The seat of reason was in the head. The deity was spoken of as one, eternal, abiding, immortal, like himself, alone—producing the whole universe, though distinct from it, and was called the absolute **good**. The origin of evil was to be found not in the deity, but in matter, which prevented the deity from working out his purposes and conducting everything to the best end. They also believed in an all-pervading soul of the universe, distinct from the deity. It was from this deity that the soul of man proceeded, it being regarded as a number of harmony. So far as the soul was the principle of life in man, it partook of the nature of central fire. It was divided into two elements: a rational, which had its seat in the brain,

and an irrational one, which compressed the passions and lived in the heart. The latter was believed to perish, but the former was immortal because it had an immortal origin. Even animals had a germ of reason, and only their defective organization and the want of language prevented their development. The transmigration of souls was regarded only in the light of purification. Souls under the dominion of sensuality either passed into the bodies of animals, or, if incurable, were thrust down to Tartarus, to meet with expiation or condign punishment. The pure were exalted to higher modes of life, and finally to an existence without a body.

Happiness consisted in the perfection of the virtue of the soul; hence the maxims related more to the restraint of passions, especially anger, and the cultivation of endurance, than to science.

444. Perfection was said to depend upon the distance from the central fire. Thus the inhabitants of the moon were more perfect and beautiful than those of the earth. Virtue followed the same law. It belonged to earth only in an imperfect form. Wisdom in its perfection was enjoyed only in the Kasmos, the region beyond the moon.

445. Life was an attribute of all things, and was divided into four grades, united in man, the life of mere seminal production, which is common to all things, vegetable life, animal life, and intellect or reason. The universe was regarded as having life in itself, not as being produced or created, but only developed. Philolaus says the universe "is unper-

ishable and unwearied; it subsists forever, from eternity did it exist and to eternity does it last, one, controlled by one akin to it, the mightiest and the highest."

446. Perhaps the fame of this Order has been brought more into prominence by its doctrine of the "transmigration of souls" than by any of its other teachings. The theory is that the soul, on the death of the body it inhabits, passes on to some other body, either animal or vegetable, according to its deeds, whether good or bad, during its past life; and, that after the end of the Great Year, supposed to be ten thousand solar system years, the history and course of the world will repeat itself down to the smallest details. They believed in demons, or soul waiting in Hades, or floating about in the air; and had a certain conception of God, undefined, but of a pure nature. They required reverence for the gods, strict obedience to and love for, the government and the laws; love of country; absolute fidelity to friends; self examination every day; temperance in all things, whether in eating, drinking, clothing or living, and purity of life. Likeness to the Deity was to be the object of all endeavors, man becoming better as he approaches the gods, which are guardians and eyes of men, guarding the reason as well as exercising an influence over external circumstances. Man's soul was a possession of the gods, confined at present in the body, as a species of person from which he had no right to free it by suicide. With this idea of

divine influence was attached that of the influence of demons.

447. Such is the brief sketch of the teachings and philosophy of the Pythagorean Brotherhood, a philosophy that has great influence upon all the philosophical schools that came after it. It was a system that for that age of the world was wonderfully pure in all its practice; and wherever we hear of its fruits we hear of its producing men of great uprightness, conscientiousness, and of self restraint. And above all, it has produced for us Damon and Pythias, the glorious prototypes of our Order.



BOOK IV

STATISTICAL TABLES

BOOK IV.
STATISTICAL TABLES

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TABLE I.
*Condition of Subordinate Lodges, Dec. 30th, 1866, Issued by Grand Lodge
 of District of Columbia*

LODGES	Members	General Fund				School Fund	Widow and Orphan Fund	Total Hand on Help	Total Extended	Relief of Sick	Burials	
		P. G.	C.	Knights	Espous							
No 2 Franklin.....	6	2	35	12	1	57	\$191.49	\$22.32	\$231.81	\$ 52.50	\$24.00	
No 5 Mt. Vernon.....	92	3	95	118	81	44	42	170.44	209.61	20.00	\$39.00	
No 6 Liberty.....	1	2	149	1	1	153	271.00,	52.82	323.82	204.43	.....	.....
No 7 Webster.....	1	17	1	19	8	41	9.50	17.91	68.54	54	.....	.....
Totals.....	7	5	293	17	1	324	\$589.71	\$129.06	\$743.98	\$535.08	\$44.00	\$39.00

TABLE 2.
*Condition of Subordinate Lodges, June 30th, 1807. Issued by the Grand Lodge of
 the District of Columbia.*

STATISTICAL TAB

Grand Lodge in Order of Their Institution, Num

No.	DOMAIN	Date of Institution	1864		1865		1866		1867		1868 Lodges
			Lodges	Members	Lodges	Members	Lodges	Members	Lodges	Members	
1	District of Columbia	April 8, 1864	3	78	1	52	4	379	6	568	10
2	Pennsylvania	Dec. 13, 1867							31	6,106	119
3	New Jersey	March 16, 1868									16
4	Maryland	March 17, 1868									25
5	Delaware	May 18, 1868									9
6	New York	Oct. 29, 1868									6
7	Virginia	Oct. 30, 1868									
8	Connecticut	Jan. 18, 1869									
9	West Virginia	July 5, 1869									
10	Ohio	July 9, 1869									
11	Kentucky	July 17, 1869									
12	California	Sept. 28, 1869									
13	Nebraska	Oct. 13, 1869									
14	Indiana	Oct. 20, 1869									
15	Massachusetts	Dec. 17, 1869									
16	Illinois	Feby. 4, 1870									
17	Iowa	July 4, 1870									
18	New Hampshire	Oct. 20, 1870									
19	Rhode Island	Feby. 17, 1871									
20	Georgia	March 20, 1871									
21	Louisiana	March 27, 1871									
22	Wisconsin	April 6, 1871									
23	Missouri	July 7, 1871									
24	Minnesota	Nov. 22, 1871									
25	North Carolina	Dec. 21, 1871									
26	Tennessee	April 2, 1872									
27	Ontario, Canada	April 9, 1872									
28	Maine	July 9, 1872									
29	Alabama	July 11, 1872									
30	Kansas	Sept. 4, 1872									
31	Michigan	Feb. 19, 1873									
32	Nevada	March 31, 1874									
33	Texas	April 4, 1874									
34	Mississippi	July 23, 1874									
35	Colorado	May 2, 1876									
36	Arkansas	May 23, 1881									
37	Oregon	Nov. 8, 1881									
38	Washington	Feby. 27, 1884									
39	Utah	March 27, 1884									
40	Arizona	March 27, 1884									
41	Wyoming	Aug. 23, 1884									
42	New Mexico	Oct. 8, 1884									
43	Montana	Jan. 14, 1885									
44	Florida	June 4, 1886									
45	South Carolina	June 29, 1886									
46	Maritime Provinces	June 30, 1886									
47	Vermont	Dec. 4, 1889									
48	British Columbia	April 22, 1890									
49	Indian Territory	May 15, 1890									
50	North Dakota	July 12, 1890									
51	South Dakota	July 19, 1890									
52	Oklahoma	Jan. 26, 1892									
53	Manitoba	May 11, 1892									
54	Idaho	June 22, 1892									
55	Quebec	Sept. 27, 1905									
Under the control of Supreme Lodge											
			4	78	1	52	4	379	41	6,847	1944

NO. 3.

of Subordinate Lodges and Membership

	1871	1880	1890	1900	1902	1906	1908								
	Lodges	Members	Lodges	Members	Lodges	Members	Lodges								
328	19	1,849	15	1,086	15	1,226	19	1,332	19	1,464	19	1,619	18	1,630	
983	329	41,079	345	28,581	434	43,618	463	42,108	453	44,389	457	47,979	457	40,802	
613	64	4,754	86	5,111	120	10,583	142	13,239	142	13,865	139	14,271	134	14,187	
623	73	5,569	86	6,230	94	6,728	105	7,359	102	7,629	103	9,697	103	10,233	
190	14	1,385	15	1,087	18	1,192	17	983	17	987	17	1,349	17	1,402	
344	68	3,278	103	5,543	211	15,014	244	20,276	240	20,561	241	23,011	239	23,628	
409	25	2,627	34	2,772	50	3,119	68	4,949	70	5,303	79	5,800	77	5,740	
..	23	1,842	26	1,629	45	4,160	61	6,334	61	6,370	71	7,102	71	7,522	
..	10	465	18	726	46	2,762	126	8,511	134	10,258	157	11,913	168	12,430	
..	41	2,255	116	6,628	436	34,020	646	60,115	649	65,232	654	75,029	663	77,951	
..	13	864	30	1,756	72	4,163	106	6,648	109	7,015	134	11,391	154	12,029	
..	19	1,393	50	3,653	150	10,237	170	11,606	180	14,749	186	17,117	186	17,451	
..	7	196	13	500	135	5,690	163	6,805	161	7,094	151	7,112	145	6,728	
..	15	868	79	4,406	271	22,179	456	42,937	457	46,663	480	56,806	482	59,798	
..	51	4,297	46	3,498	86	9,152	142	17,188	149	18,612	157	21,067	161	22,309	
..	23	1,344	58	3,190	232	17,149	525	44,103	535	49,908	566	56,176	580	57,020	
..	6	134	45	2,026	265	14,416	406	26,852	407	28,416	379	29,313	365	24,186	
..	13	756	17	1,316	36	3,006	64	5,555	65	5,788	65	6,496	66	6,618	
..	11	989	10	580	16	2,746	35	2,763	35	2,767	34	2,838	34	2,790	
..	8	243	10	452	32	2,824	105	6,894	125	8,477	182	12,043	197	13,024	
..	8	257	21	926	78	5,927	113	6,516	111	6,472	118	7,060	123	7,558	
..	7	228	17	1,135	71	4,311	113	8,420	115	8,733	106	9,005	109	9,729	
..	7	570	41	2,794	139	9,907	253	21,046	248	21,950	246	26,762	247	26,832	
..	6	191	14	853	68	4,107	125	8,561	110	8,668	109	8,974	113	8,733	
..	5	278	10	444	19	1,230	87	4,826	103	5,299	130	7,423	130	7,944	
..	..	16	1,124	59	4,533	149	9,120	154	9,595	159	11,213	168	11,843		
..	..	9	486	23	1,091	19	1,233	21	1,498	24	2,148	26	2,281		
..	..	24	1,832	70	7,908	123	13,101	129	14,521	129	15,535	133	16,002		
..	..	26	1,222	68	4,433	157	7,853	165	7,878	196	9,584	213	10,541		
..	..	32	1,412	197	10,537	213	11,961	213	11,109	192	12,207	182	12,007		
..	..	23	1,016	112	6,999	172	13,411	181	15,039	181	16,417	183	17,495		
..	..	10	482	14	842	16	846	18	1,016	18	1,192	19	1,270		
..	..	13	640	114	7,516	272	16,554	299	18,990	340	22,919	351	23,587		
..	..	29	1,546	56	3,111	116	5,846	121	6,475	140	8,301	151	9,285		
..	..	12	614	55	3,510	87	6,686	88	7,095	86	7,204	90	7,805		
..	..	x	454	64	3,175	97	4,568	110	5,642	122	6,573	124	6,815		
..	..	9	419	32	1,901	68	4,318	76	4,963	79	5,429	84	5,594		
..	..	..	..	..	59	3,084	75	4,437	77	5,176	82	6,573	87	7,155
..	..	..	..	11	584	17	1,056	19	1,250	19	1,763	18	1,730	
..	..	..	x	453	18	1,055	20	1,273	22	1,480	22	1,558	..	..
..	..	..	x	480	13	835	13	907	16	1,070	19	1,241	..	..
..	..	..	18	719	21	980	25	1,184	26	1,314	28	1,411	..	..
..	..	..	22	1,097	43	2,776	46	3,106	45	3,040	44	2,885	..	..
..	..	..	20	990	62	3,668	72	4,453	80	5,706	83	5,967	..	..
..	..	..	29	1,904	89	5,362	102	6,355	154	9,546	168	10,829	..	..
..	..	..	x	621	22	1,575	24	1,797	25	1,975	23	2,028	..	..
..	..	..	7	342	21	1,531	23	1,753	36	2,084	37	2,182	..	..
..	..	..	x	679	23	1,605	24	1,720	29	2,441	31	2,731	..	..
..	..	..	6	277	41	1,962	57	2,672	78	4,386	85	4,802	..	..
..	..	..	6	314	34	1,657	46	2,491	49	2,718	54	3,134	..	..
..	..	..	..	288	37	2,156	44	2,424	51	2,771	54	2,927	..	..
..	30	1,162	47	2,305	44	2,170	62	3,249	72	3,893
..	14	529	10	398	22	1,002	38	2,028
..	27	1,374	29	1,689	36	2,290	38	2,444
..	10	314	11	383
143	21	1,804	included	16	214	20	718	..	1,019	10	642	10	822

TABLE 4.

COMPARATIVE TABLE

	No. Gd. Lodge.	No. Sub. Lodge.	Members.
1864-----	1	3	78
1865-----	1	1	52
1866-----	1	4	379
1867-----	2	41	6,847
1868-----	7	194	34,624
1869-----	15	465	54,289
1870-----	18	643	60,022
1871-----	25	886	79,575
1872-----	30	No trustworthy statistics available.	
1873-----	31	1228	95,602
1874-----	34	1423	101,453
1875-----	34	1508	99,628
1876-----	35	1490	92,209
1877-----	35	1453	85,892
1878-----	35	1398	84,505
1879-----	35	1473	89,568
1880-----	35	1518	96,263
1881-----	37	1613	110,903
1882-----	37	1669	126,261
1883-----	37	1938	132,330
1884-----	42	2277	157,133
1885-----	43	2452	168,494
1886-----	46	2695	183,797
1887-----	46	3015	208,949
1888-----	46	3281	230,325

COMPARATIVE TABLE—Continued.

	No. Gd. Lodge.	No. Sub. Lodge.	Members.
1889-----	47	3724	263,847
1890-----	57	4269	308,290
1891-----	57	4901	357,924
1892-----	54	5572	413,944
1893-----	54	6008	443,615
1894-----	54	6291	456,994
1895-----	54	6504	464,639
1896-----	54	6637	469,291
1897-----	54	6683	468,269
1898-----	54	6682	470,798
1899-----	54	6740	492,506
1900-----	54	6860	576,944
1901-----	54	7002	540,138
1902-----	54	7065	562,327
1903-----	54	7228	594,883
1904-----	55	7354	622,466
1905-----	55	7501	650,239
1906-----	55	7692	671,162
1907-----	55	7835	698,536

TABLE 5.

MEMBERSHIP
IN THE UNIFORM RANK BY DOMAINS.
COMPARATIVE TABULATION, 1907-1908.

State.	No. of Cos. reported 1908	No. of Cos. reported 1907	Membership reported 1908	Membership reported 1907	Cos. in 1907 not yet re- ported for 1908	Strength based on Report of 1907	New Cos. awaiting Mustering	Estimated Membership
Alberta	1	1	41	13	...	...	1	21
Alabama	1	1	41	13	...	...	1	21
Arkansas	3	4	69	113	3	85	1	21
British Columbia	2	2	77	65	...	...	1	21
California	36	30	1,056	965	10	317	1	21
Colorado	16	9	392	293	...	...	1	21
Connecticut	11	20	763	725	2	35	1	21
Delaware	1	1	11	...	...	...	1	21
District of Columbia	1	1	33	95	...	...	1	21
Florida	1	1	63	53	...	...	1	21
Georgia	12	8	473	426	...	...	1	21
Idaho .....	...	...	...	...	...	...	1	21
Illinois	40	41	1,304	1,400	5	110	1	21
Indiana	46	53	2,019	2,146	18	446	1	21
Iowa	13	15	414	453	5	138	1	21
Kansas	18	13	459	371	1	25	1	21
Kentucky	21	20	768	734	6	172	1	21
Louisiana	1	1	31	227	7	226	1	21
Maine	26	15	1,041	597	...	...	3	63
Maryland	1	1	220	14	...	...	1	21
Marit. Prov.	1	8	266	315	1	25	1	21
Manitoba	1	1	32	50	...	...	1	21
Massachusetts	28	28	903	876	2	53	1	21
Michigan	15	18	574	710	6	176	1	21
Minnesota	5	7	140	223	2	51	1	21
Missouri	14	20	514	767	10	263	1	21
Montana	1	1	24	16	1	15	1	21
Nevada	2	1	76	32	...	...	1	21
New Hampshire	23	19	841	689	...	...	1	21
New Jersey	11	9	352	307	...	...	1	21
New Mexico	1	1	21	22	...	...	1	21
New York	40	41	1,395	1,333	3	62	1	21
North Carolina	1	1	30	30	...	...	1	21
Ohio	116	111	5,013	4,706	...	...	1	21
Oklahoma	2	3	46	82	2	54	1	21
Ontario	1	1	...	20	1	20	1	21
Oregon	2	5	48	122	5	107	1	21
Pennsylvania	61	38	2,211	1,416	4	93	1	21
Rhode Island	1	8	23	22	8	22	1	21
South Dakota	1	2	36	82	1	36	1	21
North Dakota	1	1	35	35	...	...	1	21
Tennessee .....	...	1	...	214	7	214	1	21
Texas	1	1	246	21	...	...	1	21
Vermont	10	8	329	263	2	53	1	21
Virginia	14	10	426	330	1	21	1	21
Washington	8	7	295	188	1	16	1	21
West Virginia	36	31	1,167	1,038	9	233	1	21
Wisconsin	17	17	597	595	1	24	1	21
Wyoming	1	...	20	...	...	...	1	21
Totals	694	648	24,965	23,394	124	3,292	15	315

TABLE 6.

PERCENTAGE OF KNIGHTS HOLDING MEMBERSHIP
IN UNIFORM RANK, BY DOMAINS, 1908.

Arkansas.....	2.	Montana	1.3
Alabama .....	.35	Nevada	5.3
British Columbia	2.4	New Hampshire	12.1
California	7.3	New Jersey	2.4
Colorado	4.9	New Mexico.....	1.5
Connecticut	10.	New York	5.
Delaware	1.5	North Carolina .....	.33
District of Columbia..	6.	North Dakota	1.09
Florida .....	.96	Ohio	6.2
Georgia	3.4	Oklahoma	1.04
Illinois	2.4	Ontario .....	.89
Indiana	3.9	Oregon	2.6
Iowa	2.3	Pennsylvania	4.3
Kansas	3.8	Rhode Island	8.09
Kentucky	7.1	South Dakota	2.5
Louisiana	3.3	Tennessee	1.7
Maine	6.4	Texas	1.
Maryland	2.2	Vermont	16.
Maritime Provinces..	13.8	Virginia	7.5
Manitoba	2.	Washington	3.8
Massachusetts	4.1	West Virginia	10.7
Michigan	4.2	Wisconsin	6.
Minnesota	2.2	Wyoming	1.6
Missouri	2.8	Supreme Domain	4.09

Warsaw Temple No 1 Instd Oct. 23, 1888.
Supreme Temple Instd. Oct. 10, 1889.

STATIST

Grand Temples in Order of Institution

			1891		1893		1895				
			Temples	Knights	Sisters	Temples	Knights	Sisters	Temples	Knights	Sisters
1 Indiana.....	June 4....	1889	51	1282	1959	93	2186	3092	111	2489	3655
2 Ohio.....	Sept. 19....	1889	29	561	1048	55	1396	2181	68	1484	2539
3 Kansas.....	Sept. 16....	1890	16	206	355	51	1187	1511	46	658	1071
4 Missouri.....	Oct. 21....	1890	8	217	231	18	613	694	26	507	757
5 California.....	April 1....	1891	11	358	365	15	401	393	20	471	521
6 Massachusetts.....	April 27....	1891	9	199	387	13	460	597	18	417	736
7 Iowa.....	July 21....	1891	12	218	342	45	882	1287	64	1205	1657
8 Michigan.....	Aug. 13....	1891	5	96	134	8	198	228	20	484	567
9 Rhode Island.....	Nov. 17....	1891	6	103	170	8	184	278	8	188	244
10 Illinois.....	June 29....	1892				25	598	751	46	1128	1485
11 Minnesota.....	July 8....	1892				9	98	176	13	297	401
12 Colorado.....	Sept. 12....	1893				14	329	408	22	442	599
13 Washington.....	Sept. 19....	1893				9	218	226	9	212	201
14 Oregon.....	Sept. 27....	1293				6	120	146	7	182	206
15 New York.....	Nov. 1....	1893				6	216	220	7	195	238
16 Wisconsin.....	May 12....	1893									
17 Texas.....	June 30....	1893									
18 Pennsylvania.....	Oct. 7....	1837									
19 Nebraska.....	Oct. 10....	1899									
20 Connecticut.....	May 17....	1900									
21 New Hampshire.....	May 20....	1900									
22 Montana.....	March 26....	1902									
23 Idaho.....	June 10....	1902									
24 North Dakota.....	July 21....	1903									
25 Nevada.....	Oct. 22....	1903									
26 Arizona.....	Nov. 19....	1993									
27 Florida.....	March 9....	1904									
28 Kentucky.....	April 8....	1004									
29 Maine.....	May 18....	1904									
30 British Columbia.....	Jan. 26....	1915									
31 Louisiana.....	May 3....	1905									
32 West Virginia.....	Oct. 11....	1905									
33 Vermont.....	Oct. 25....	1905									
34 Maryland.....	June 6....	1906									
35 Oklahoma.....	Aug. 29....	1906									
36 New Jersey.....	April 17....	1907									
37 Georgia.....	Oct. 27....	1907									
38 Wyoming.....	Jan. 21....	1908									
39 Utah.....	Jan. 23....	1908									
40 Tennessee.....	May 23....	1908									
41 Virginia.....	March 13....	1910									
Under Supreme Jurisdiction			24	461	589	38	871	1054	58	1233	1571
Totals			171	3701	5580	412	9957	13242	543	11592	16448

TABLE NO. 4.
Progress of Temples and Membership



TABLE 8.
MONTHLY PAYMENTS—FIFTH CLASS.

The following table represents gross rates on One Thousand Dollars of Insurance (ordinary risks.)

The second column plan "A," is the Level Life Plan.

The third column Plan "B," is Twenty-Year Payment Plan.

The fourth column "C," is the Modified Step Rate Plan.

The fifth column Plan "D," is the Level Plan, to Age 65.

Note—Members of Plan C. and D may transfer to Plan A at or before attaining 65 years of age.

Age	Plan "A."	Plan "B."	Plan "C."	Plan "D."
21.....	\$1.40	\$2.05	\$1.10	\$1.15
22.....	1.50	2.10	1.10	1.15
23.....	1.50	2.15	1.10	1.15
24.....	1.50	2.15	1.10	1.20
25.....	1.55	2.20	1.10	1.20
26.....	1.60	2.25	1.10	1.25
27.....	1.60	2.30	1.10	1.25
28.....	1.65	2.35	1.15	1.25
29.....	1.70	2.40	1.15	1.30
30.....	1.75	2.45	1.15	1.30
31.....	1.80	2.50	1.15	1.30
32.....	1.85	2.55	1.15	1.35
33.....	1.90	2.60	1.15	1.35
34.....	1.95	2.65	1.20	1.40
35.....	2.00	2.70	1.20	1.40
36.....	2.05	2.75	1.25	1.45
37.....	2.10	2.80	1.25	1.50
38.....	2.15	2.85	1.25	1.50
39.....	2.25	2.90	1.25	1.55
40.....	2.30	2.95	1.30	1.60
41.....	2.40	3.05	1.30	1.65
42.....	2.50	3.15	1.35	1.70
43.....	2.60	3.25	1.35	1.75
44.....	2.70	3.35	1.40	1.80
45.....	2.80	3.45	1.45	1.85
46.....	2.90	3.55	1.50	1.90
47.....	3.00	3.65	1.50	1.95
48.....	3.15	3.75	1.55	2.00
49.....	3.30	3.85	1.60	2.05
50.....	3.45	3.95	1.70	2.10
51.....	3.60	4.10	1.75	2.20
52.....	3.75	4.25	1.85	2.25
53.....	3.90	4.40	1.95	2.35
54.....	4.10	4.55	2.05	2.45
55.....	4.25	4.70	2.15	2.50
56.....	4.45	4.85	2.30	2.60
57.....	4.65	5.05	2.45	2.70
58.....	4.90	5.25	2.60	2.80
59.....	5.15	5.45	2.80	2.90
60*.....	5.40	5.70	3.00	3.00

(*) New members will be admitted only from ages 21 to 60 years, inclusive.

The rates under all these plans are subject to be reduced annually by the annual accountings and distribution of surplus and also to readjustment, etc.

HISTORY OF KNIGHTS OF PYTHIAS

LIST OF TEMPLES AND SECRETARIES. CORRECTED TO JULY 1, 1909.

D. O. K. K.

TEMPLE	No.	LOCATION	SECRETARY	ADDRESS
El Medi	1	Peoria, Ill.	C. E. Croninger	415 Arcadia st. Fargo, N. D.
El Tizri	8	Fargo, N. D.	R. B. Blakemore	R. B. Blakemore Chas. W. Gregg F. V. Johnson Wm. McQuaker
Sent Om S. d.	9	Des Moines, Iowa	W. Gregg	563 W. Grand st. Mankoketa, Iowa.
Ben de M. r.	12	Iowa City, Iowa	P. V. Johnson	Henry, S. D.
El Zimman	16	Henry, S. D.	Wm. McQuaker	A. W. Fossom
Bab el Wed	17	Aberdeen, S. D.	H. H. Sullivan	Altman Building, Mason City.
Hejaz	19	Kansas City, Mo.	C. A. Patton	2200 E. 36th st. Chicago ave.
Aldi-beiran	20	Mason City, Iowa.	D. C. Stearns	150 W. Michigan Altoona.
Jan Ben Jan	25	Cleveland, Ohio.	Walter M. Davis	Freeman Carte J. L. Adler
Bakoo	28	Columbus, Ohio.	Jos. Lansdale	224 Clymer st. Altoona.
Shiraz	29	Charleston, W. Va.	H. C. Phillips	8 Pallas st. Frederick, Kansas.
El Shreef	32	Sidney, Ohio.	L. M. Brinston	724 Pacific Bldg. Chas. P. Cox
Kiron	36	Altoona, Tenn.	A. C. Heister	388 St. Louis ave. Leonard E. Ames
Cashmere	37	Reading, Pa. nn.	H. Schaffner	29 Dearborn ave. Harry Middleton
El Karum	45	Providence, R. I.	F. A. Nieberger	1106 S. Wadcock st. J. B. Seibert
Avicenna	50	Frederia, Kansas	J. F. Powell	326 Woodland ave. Jacksonville, Ill.
Zerith Kapi	52	San Francisco, Cal.	T. N. Keeler	615 S. 2nd ave. Oscoda, Iowa.
Zulema	54	St. Louis, Mo.	C. F. Timker	Auburn, Maine.
Al-een	56	Detroit, Mich.	Charles Mackie	90 Clinton st.
	57	Saginaw, Mich.	Fred Radston	Macomb, Ill.
Is am	60	Toledo, Ohio.	A. E. McCausland	Charlotte, N. C.
Ramadan	62	Jacksonville, Ill.	J. W. Obermann	Bellaire, Ohio.
I derim	65	Phoenix, Ariz.		
El Yemamah	66	Oscoda, Iowa.		
Makanna	68	Auburn, Maine.		
Ali Baba	69	Grand Rapids, Mich.		
Katiba	72	Macomb, Ill.		
Rosey Hadd	73	Charlotte, N. C.		
Suez	74	Bellaire, Ohio.		
Ispanian				

STATISTICAL TABLES

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D. O. K.—LIST OF TEMPLES AND SECRETARIES.—Continued.

TEMPLE	NO.	LOCATION	SECRETARY	ADDRESS
Al Borak	73	Los Angeles, Cal.	J. S. Myers	311 W. 3rd st.
Jahal Nali	76	Colorado Springs, Colo.	E. S. Cohen	P. O. Box 1026,
Mahrab	77	Minneapolis, Minn.	R. C. Neuschwandt	165 Euclid ave., St. Paul,
Amraad	79	Louisville, Ky.	Nathan Bierman	Louisville, Ky.
Abdul Wahab	80	East St. Louis, Ill.	W. A. Hockaday	Aveada Bldg.,
Aseddon	81	Washington, D. C.	G. W. Stollers	555 Grosvenor Place,
Al Hoosayn	82	Butte, Mont.	Jos. Vogler	311 W. Silver st.
Araya	83	Erie, Penn.	L. J. Zuck	1001 Peach st.
Shadukian	84	Council Bluffs, Iowa.	A. C. Lane	217 E. Broadway,
Marhaba	85	St. Joseph, Mo.	R. E. Creel	2622 Monterey ave.,
Moquaddem	86	Omaha, Neb.	Dr. R. A. Dodge	449 Brandeis Bldg.
Hira	90	New Britain, Conn.	Richard Vogel	Box 396,
Marsenech	91	Buffalo, N. Y.	Mirza D. Short	178 E. 17ica st.
El Malabaraz	92	Spokane, Wash.	Gus Meese	Box 1725,
Ben Hadad	93	Baltimore, Md.	A. G. Bandell	Govans, Balt., Md.
El Capitan	94	Muncie, Ind.	Glen T. Barr	Muncie, Ind.
Aldenn	96	Saltina, Kansas.	R. L. Kinkendall	Saltina, Kansas.
Medinah	99	Springfield, Ill.	S. N. Kinkendall	112 Governor st., Newark, Ohio.
Kootah	101	Newark, Ohio.	Chas. C. Forey	Spartenburg, S. C.
Altair	102	Spartanburg, S. C.	J. T. Rhett	Marion, Ohio.
Koreish	103	Marion, Ohio.	Fred W. Warner	146 Main st., Freeport, Ill.
Tahara	106	Columbia, S. C.	R. L. Stoeck	J. C. James
Hush	108	Freeport, Ill.	W. R. Alexander	George H. Wood
De-Dhi	109	Hastings, Neb.	Harry T. Beam	Cincinnati, Ohio.
Al Aakem	110	Watertown, N. Y.	T. W. Beavers	25 Euclid ave.,
N. Shan	111	Celina, Ohio.	O. A. Jerebias	Findlay, Ohio.
Al Yembo	112	Springfield, Ohio.	Leon C. Schmidt	Houston, Texas.
Bokara	113	Erlindale, Ohio.	C. M. Beers	Traverse City, Mich.
Tes	114	Houston, Texas.	Alfred R. Sadler	16 Reno, Nevada.
Lalla Rookh	115	Traverse City, Mich.		Box 13.
Zaynab	116			

D. O. K. K.—LIST OF TEMPLES AND SECRETARIES.—Continued.

TEMPLE	No.	LOCATION	SECRETARY	ADDRESS
Ald-uh-Alef	117	Portland, Oregon.	Ez. M. Lance	518 Oregonian Bldg.
Kuh-sala-Bagh	118	Seattle, Wash.	Geo. E. TeW	34 Empire Bldg.
Moharrum	119	Jacksonville, Fla.	W. D. McCottos	718 E. Ashley st.
El Kedam	120	Chattanooga, Tenn.	L. M. Pindell	31 Custom House,
Sahkra	121	Nashville, Tenn.	Otto B. Owers	5 Noel Block,
Amrita	122	Cincinnati, Ohio.	Arthur Boden	1052 Main st.
Kibla	123	Atlanta, Ga.	W. T. Winn	Atlanta, Ga.
Omar Alkayami	124	Lewiston, Idaho.	Finis Bentley	Lewiston, Idaho.
Ahl Bedoo	125	Trenton, N. J.	W. M. Bishrow	31 Hermitage ave.
Antares	126	Montgomery, Ala.	H. L. Dahlberg	Montgomery, Ala.
Chicago	128	Chicago, Ill.	R. Shaubling	114 Norwood ave.
Jemlah	129	Savannah, Ga.	W. H. Leopold	Box 12,
Zoh-Har	130	Tulsa, Okla.	F. M. Kelly	Tulsa, Okla.
Ben Hur	131	Carmen, Okla.	P. B. Wattrus	Carmen, Okla.
Hareek	132	Fremon, Ohio.	E. L. Bogie	122 S. Wayne st.
Beni Mora	133	Richmond, Va.	H. A. Hawkins	1405 E. Grace st.
Ramallah	134	Mobile, Ala.	Henry Lechbour	Mobile, Ala.
Al Siyat	135	Duluth, Minn.	A. M. Fenton	306 W. Superior st.
Al Hassan	136	Little Rock, Ark.	Frank Lyman	115 E. Third st.
Sinhead	137	Columbus, Ga.	H. M. Hicks	Columbus, Ga.
Naishapur	138	Odessa, Mo.	J. G. Lightner	Odessa, Mo.
Shambah	139	Indianapolis, Ind.	W. A. Bogardus	110 Pennsylvania ave.,
Sundah	140	Barre, Vt.	E. F. Robinson	Barre, Vt.
Omar Khayyam	141	Calgary, Alberta.	I. W. Collison	Edgery ave.
Saladin	142	Jackson, Miss.	H. M. Quinn	Pythian Castle.
Abon Ben Adhem	143	Boston, Mass.	R. M. Campbell	6 Beacon st.
El T-dian	144	Yankton, S. D.	E. M. Valentine	Yankton, S. D.
Sa'lam	145	New York City.	Benj. Orbach	306 E. 69th st.
Tel el Kehir	146	Vancouver, B. C.	Geo. Gray	46 Barnard st.



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